

The Improvement Era

WELCOME

OCTOBER, 1941

VOLUME 44 NUMBER 10

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



Why America is eating more "grass"

TO UTAH FARMERS

ASPARAGUS was "grass" to everyone I met with in the fertile Delta lands of the San Joaquin and Sacramento Rivers. Here in this "land of dikes," near Stockton, Jack Klein started planting asparagus in 1930. Now he operates 3500 acres of asparagus—often ships 5000 35-pound crates of fresh "grass" daily. Mr. Klein is a director of the California Asparagus Association, a farm cooperative that acts as a service organization for the industry; and a farmer-representative on the Asparagus Prorate Board.

"I gambled my future on San Joaquin River grass," Jack Klein told me, "and I started in tough times. By 1932 the price of canning asparagus was $1\frac{3}{4}$ ¢ a pound—way under my production cost. Finally we asparagus growers got a State Prorate Law plus a State Marketing Order which eliminated all #2 asparagus from canning. The Prorate provided for the size of the pack of #1 grass. Then in 1939 Safeway began buying direct from the growers here and expanding our distribution.

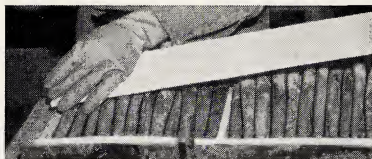
"The trouble had been that grass was being sent only to the big terminal markets such as San Francisco, New York, Chicago, Boston and Philadelphia. Smaller markets got only small lots by express, and at high cost. Naturally we growers suffered because our fresh grass usually brings a lot more per pound than canning asparagus. Safeway shipped the first straight car of asparagus ever shipped from this area to such markets as Dallas and Oklahoma City.

"I've checked market returns carefully and I know the fresh grass market has been increasing every season since 1939. That's due to better distribution through such chain stores as Safeway. Canned asparagus, too, is in better shape today because Safeway has helped us get a bigger market."

YOUR SAFEWAY FARM REPORTER



Picking asparagus is a race with the sun on Jack Klein's ranches. Each field must be picked daily during harvest period because—believe it or not!—the grass grows as much as 6 inches in 24 hours of warm weather. What's even more amazing is that stalks keep on growing up to 2 inches more even after they're in crates and on their way to market. As you can see in my photo above, the pickers use a special cutting tool which slices the stalks 3 or 4 inches underground. Asparagus for shipping fresh is cut about 9 inches long; canning asparagus about 7 inches



At the packing shed I saw asparagus washed, graded, and packed tightly into crates. "We don't bunch and tie any more," Jack Klein told me. "These operations are expensive and bunching tends to limit consumer buying. When dealers break bunches, as they often do, the cost of bunching is wasted anyway. There's a definite swing on now to what's known as the loose, heavy pack—the kind we're using here. Safeway likes the loose pack as it means a saving for their customers. You see, only 30 pounds of bunched grass are packed in a crate—12 bunches of $2\frac{1}{2}$ pounds each. The loose pack weighs around 35 pounds and costs no more"

"All during the fresh grass harvest season," Jack Klein told me, "Safeway keeps a buyer right here in the Delta lands. He buys daily in carload lots, and sends the grass off to Safeway stores so customers get it fresh. Last year Safeway bought about 100,000 crates from me. We ship fresh grass as long as the market is good, starting in February. Usually by April first the canning season has started. We keep picking until about the middle of June, when the canneries shut down." About 98% of all the white asparagus canned in this country comes from these Delta lands. Asparagus is green when grown in the open field—white when shut away from the sunlight by mounds of soil



Exploring the Universe

By FRANKLIN S. HARRIS, JR.

PLANTS recovering from certain virus diseases have been found to have acquired an immunity.

YEAST cells dying of mechanical injury release a substance which helps their surviving neighbors to grow and multiply at a faster rate.

AT various times and places the foot has represented lengths varying from eleven to fourteen inches.

THE surface area of the lungs has been estimated to be nearly two thousand square feet, that of the intestines fifty square feet and the area of the red corpuscles of the blood to be nearly three-quarters of an acre.

WHEN England was expecting invasion by Spain in the pre-armada years of 1585 and 1586, propagandist poetry was written to combat "fifth-column" activities centering around Mary, Queen of Scots. A series of sixteen-page pamphlets of Latin poetry were issued by the Oxford University Press to sustain national morale by their wide distribution.

THE sea level on the Australian side of the equatorial belt is two feet higher than the American side of the Pacific Ocean. This gives rise to an eastward current along the equator of two knots instead of the seven knots it would go if there were no friction.

ANCIENT and modern solutions to the problem of stopping itching insect bites have been found effective. Carbon tetrachloride, and, even better, chloroform are very effective. The ancient Egyptians found relief with onion juice and salt, or garlic and salt.

IN 1939, over two million Bibles were published in the United States, over a million New Testaments published separately, and over three million additional volumes consisting of parts of the Bible. The total of all kinds of books published numbered one hundred eighty million, of which school text-books contributed seventy-three million, fiction thirteen million, and scientific and technological three and a half-million volumes.

CATS and dogs hear best at a higher sound frequency than man, and they can hear higher notes, but a rat can hear higher still.

(Concluded on page 580)



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The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1941

VOLUME 44 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS welcome sign on Temple Square speaks its message to the members of the Church and to the stranger who comes among us—at times of conference, and throughout the year. The photograph is by Jeano Orlando.

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EXECUTIVE AND EDITORIAL OFFICES:

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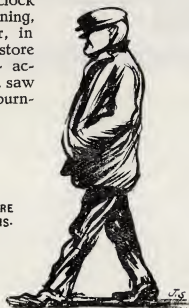
A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

"I Should Worry"

By JACK SEARS

A BIG mercantile house had taken over the stock of a merchant who was quitting business. The manager of the firm put two clean, vigorous young men to work taking inventory of the stock before moving it to headquarters. The manager left these instructions, "You young men are to work until six p. m., and when you leave, put out the lights, lock the doors, and report at eight a. m. tomorrow morning. When you have finished with the inventory, bring it to me at my office."

At nine o'clock the same evening, the manager, in passing the store of newly-acquired stock, saw the lights burn-



THE CITIES ARE FULL OF DISSATISFIED MEN.

ing, and investigated. Imagine his surprise when he entered the store to find those two men perched high upon a ladder still taking inventory. "Well, boys," said he, "have you had your dinner? Why are you working so late?"

"Well," answered one of them, "we knew you were very anxious to get this stock away from here as soon as possible; we heard you say that you did not wish to pay another month's rent on this building."

"You boys are made of the right stuff. I am convinced you will develop into splendid and trustworthy business men—the kind of men we are looking for. Your reward for these few freely contributed hours of overtime will be a permanent position at the big store. When you have finished this check-up, go up to the store and tell Mr. Hyrum I said you were to be put on as regular employees in the best positions possible. If you ever wish to consult me in regard to business or personal matters come to my office, for you will always be welcome and I will take a keen interest in you both! Now come down and let me shake hands with you—let me congratulate you and wish you success."

Those few hours of overtime put these two young fellows into good positions that became bigger and better as the years rolled by—positions of dignity and leadership which lasted for nearly half a century.



Just a few days ago I stepped into an elevator in a modern building. The operator was a man of very indifferent attitude. Next to him was a boy about sixteen years old. He was a messenger, boy, clean and cocky, and in his arms was a bundle of neatly addressed envelopes.

From the messenger boy: "What! me hurry?—I should worry. I can take as long as I want to for this job delivering these envelopes. I am getting paid by the hour, not by the job."

From the elevator chin-chinner: "You're right, kid! Don't ever do any more work than you have to to get by. You will get further that way, I'm telling you, and you will live a lot longer."



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was in every crankcase—locked, so as not another drop got in. And when was the finish? Not till the one fill was so far gone the engine busted up. BUT... 6 new ones junked on purpose, BUT... this new Conoco Nth oil that people like, lasted 5,600-and-some miles longer than any other oil in the Death-Test.

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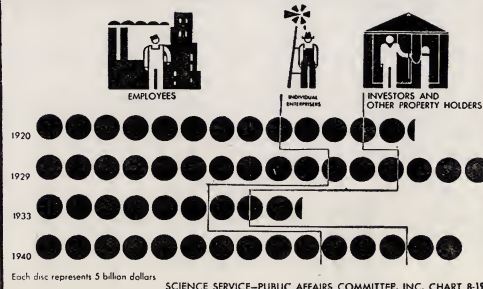
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SCIENCE SERVICE—PUBLIC AFFAIRS COMMITTEE, INC. CHART 8-19

Exploring the Universe

(Concluded from page 577)

THE world's largest airplane, the Douglas B-19 which is now making test flights, is so large that it takes eleven thousand gallons of gasoline to fill its tanks, about the amount carried by a standard railway tank car. It took three million rivets and two million man-hours in engineering, research, and shop time, for a period of four years. The total load capacity is twenty-eight tons.

A WINGSPREAD of over a foot is attained by the *Thysania* moth of Guatemala.

THE ability of camels to go without water has been much exaggerated. William Beebe tells what camels can do. He says a full-grown camel can drink fifteen gallons to start with and carry, at thirty miles a day for three or four days, a load of four to six hundred pounds. The limit, with lesser speed and distance, is a load of about thirteen

hundred pounds for six to as much as ten waterless days.

A MAN with almost no clothes on and with plenty of water to drink can maintain a normal body temperature in perfectly dry air at a temperature as high as two hundred and fifty degrees Fahrenheit. This temperature is above the boiling point of water and above the point where meat will cook.

CERTAIN bats, common in France during the summer, are not to be found in the winter, even in caves. In the cold season they go to Japan.

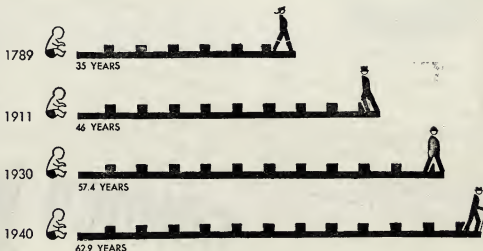
BEEES can carry loads of honey or thick syrup up to one hundred or one hundred and twenty percent of their own weight.

AT between twenty and thirty thousand feet altitude it becomes impossible for the average person to whistle due to the decreased density of the air.

T E L E F A C T

WE LIVE LONGER

EXPECTATION OF LIFE AT BIRTH



SCIENCE SERVICE—PICTOGRAPH CORPORATION 8-21

The Salt Lake Tabernacle Choir at the Hollywood Bowl

By Verna M. Phillips,
Pomona, California

THE Hollywood Bowl on the evening of August 20 was indeed a most appropriate setting for the Mormon Tabernacle Choir to sing their praises of God.

As we sat there listening under the stars to the beautiful voices of the choir coming up to us from below I couldn't help but feel that He was very near in the heavens above.

I do not know how many of our Southern California Mormons attended, but it seemed they were all there, and many more who listen to the Sunday morning radio program.

Wagner's "Hail Bright Abode" as the opening chorus was most fitting for this particular setting; then as the third number, "Mountains," was sung, the hills surrounding the Bowl seemed to echo their appreciation.

I wish it were possible to express the feeling that came with the rendition of the five Mormon hymns: "Come, Come, Ye Saints," that stirring song of courage that thrills one to the heart when hearing it; "Lord Thou Wilt Hear Me," a song of supplication and prayer so beautiful that I am sure it was heard in the heavens which seemed so near as we sat there; "The Morning Breaks," the glorious Mormon song where our lovely tenor voices come out so sweetly; "Though Deepening Trials," which to all Mormons in their days of tribulations has been such a source of strength that I couldn't help feeling in the days that are ahead of us it will be again a comfort, for it is our songs that carry us through. The last of this group, "Oh My Father," never fails to please.

I am sure that the Saints as they sat listening felt as I did that they could hardly restrain themselves from singing these five songs with the choir. What a chorus that would have been!

Many times have I listened to the singing of those five songs but never have they seemed so beautiful as that evening under the stars in the Hollywood Bowl.

"The Hallelujah Chorus" from Handel's *Messiah* and "The Star Spangled Banner" as the grand finale were received with great applause.

The peaceful voice of Richard Evans seemed as if it were Sunday morning—then all too soon it was over and we began our descent down the hillside with the crowd that moved as a river, so congested that it seemed for a while it would be impossible to reach our cars.

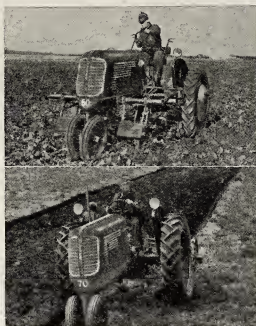
I am sure everyone there returned to their homes with the truly refreshed spirit that only our Mormon hymns can give.

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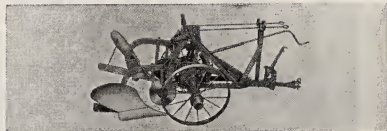
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Brigham Young Said:

Compiled by Heber Q. Hale

(From his public addresses, as recorded in the *Journal of Discourses*. The volume and page are indicated after each quotation; as also the year in which uttered.)

MAN may propose, but God will dispose.—13:308 (1870).

If each and every one of us would fervently perform his duty, it would not be necessary to talk quite so loud and quite so long as we do now.—13:274 (1870).

I am prepared to prove from all the facts that have existed or that now exist in all branches of human affairs, that union is strength, and that division is weakness and confusion. — 13:267 (1870).

We are blessed in having the living oracles in our midst, and in having a standard erected around which we can rally. The Bible is good, and we believe in it more than any other people. The Book of Mormon and the book of Doctrine and Covenants are the word of God, and they contain many precious gems; every line is full of knowledge, intelligence, and truth and is calculated to be a benefit to us; but yet above and far beyond all, we have the living oracles in our midst to tell us what to do today. A great portion of the scripture we have was the living oracles to the people in the day in which it was given, and it has become scripture because it was given by the inspiration of the Almighty. It was applicable to the day in which it was given. We have the living oracles in our midst to give us that which is applicable to our day.—13:28-9 (1869).

Not only does the religion of Jesus Christ make the people acquainted with the things of God and develop within them moral excellence and purity, but it holds out every encouragement and inducement possible for them to increase in knowledge and intelligence, in every branch of mechanism and in the arts and sciences; for all wisdom and all the arts and sciences in the world are from God and are designed for the good of His people.—13:147 (1869).

In my youth I was called an infidel, and I was an infidel. What to? This Bible? No, to false creeds, and to professing without possessing. . . I ask the infidel world what they can give in exchange for the faith I have in Jesus Christ and the religion I believe in and practice.—13:215, 219 (1870).

Sin or evil is simply that which injures some thing or being.—13:249 (1870).

The "Era Master Index" will help all students to find source materials on Church history, doctrine, biography, and general subjects.

"Cast Not the Old Aside"

By Pearl Spencer

FACED with the yearning for books which ennoble goodness rather than make it look stodgy and dull, one dips again into some of the good old books with a deep sense of refreshment. One of the best of these is *Pilgrim's Progress*, which has lost none of its dramatic power since Christian first set out for the Celestial City, and on his way encountered Faithful and Talkative, Piety and Prudence, fell into the Slough of Despond, visited Doubting Castle, and viewed the wares of Vanity Fair—even as you and I. And one is struck anew with the realization that, after all, most of the good thoughts and reflections of the world lie buried in these rich old books, in spite of the great number of earnest contemporary philosophers who belabor their favorite idea in blissful ignorance of its ever having been thought before.

One of the great delights of reading in these good old books, therefore, is the thrill of discovering a "modern" idea in a firm old setting. Often so casually that they seem to be careless with their riches or unconscious of their worth, they toss us priceless bits that we can consider and apply as far as our own capacity will permit. Certainly there is hardly a page of *Pil-*

grim's Progress that could not be expanded into an essay by anyone intent on digesting it for himself or predigesting it for someone else; for example, has the road to loss of faith ever been more thoughtfully and shrewdly pictured than in Hopeful's earnest explanation to Christian of "the reason of the sudden backsliding of Temporary and Save-self"?

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them; I speak now of fears that they have of men, ("For the fear of men bringeth a snare"). So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not run the hazard of losing all; or at least, of bringing themselves unto unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is

low and contemptible; therefore when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe.

And the manner of their going back, Christian says, is in this manner:

1. They draw off their thoughts, all they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly; that they may have a seeming color to throw religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they the more boldly do it through their example.

8. After this they begin to play with little sins, openly.

9. And then, being hardened, they show themselves as they are and everlastingly perish in their own deceiving.



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The Sun Leans Southward



By
EDNA S. DUSTIN

THE sun leans southward; on the moody earth
His slanting finger traces platinum dew
Upon the earth's once lacy pastel shawl,
Now quite flamingo-hued and starched anew.

WHILE roots retrieve and store their jaded sap,
He quickens amber fields of pregnant grain
And rouges cheeks down in the orchard's lanes,
Where leaves like bright-scarfed gypsies dance again.

IN saffron fields stretch cornstalk wickiups,
And lead-blue streams through sedgy swamps now thread;
Grapevines have leaped each fence with strained arms full,
And wild duck wings are whispering overhead.

Photograph by Jeano Orlando.



The Editor's Page

Response

OFTTIMES OUR BRETHREN IN POSITIONS OF RESPONSIBILITY RECEIVE INSPIRATION THAT A CERTAIN THING SHOULD BE DONE, AND IT IS A WISE THING, I HAVE DISCOVERED, TO CARRY IT OUT, AND NOT URGE CONTRARY VIEWS TO THE CALLS AND DIRECTIONS THAT COME TO US FROM THOSE IN AUTHORITY

By PRESIDENT HEBER J. GRANT

I HAD a very great disappointment in my life by not listening to an inspiration that came once to John Henry Smith, my senior by two years in the quorum of the Twelve Apostles. I was appointed by President Lorenzo Snow to go to the City of Mexico and reopen the Mexican Mission, and it was a very great pleasure to me to have that appointment because my cousin, Anthony W. Ivins, was president of the Mexican colonists of the Juarez Stake of Zion. Also, I had never met Diaz. A great many people looked upon President Diaz as one of the greatest rulers in all the world, considering the conditions under which he had to rule, and I had always had a strong desire to meet him.

When this appointment came I was, therefore, very much delighted, and told President Snow that I was very pleased, but, I said, "Brother Snow, my mother, my wife and my daughters, most of them, are at Pacific Grove. I have been in the Council of the Twelve for nearly twenty years, and I have never taken a holiday, and I would very much appreciate it if I could have two or three weeks holiday and go down and celebrate my mother's eightieth birthday. I have arranged to be at Pacific Grove for this occasion and when I return, I will go to the City of Mexico."

President Snow replied, "That will be all right, Brother Grant; you are perfectly welcome to that holiday."

After the meeting in the temple, Brother John Henry said, "Heber, I have an impression that you should not go and celebrate your mother's eightieth birthday. He continued, "If you do go to California you will never have the privilege of seeing Diaz, and you will not have the privilege of opening that mission for the preaching of the Gospel to that nation."

I asked, "Why not?" and he replied, "If you go to California, you will not have that privilege."

I said, "Well now, Brother John, if you think

you are going to frighten me from having a pleasant, delightful visit with my mother and the first holiday I have had in nineteen years, you are mistaken."

He said, "All right, you will never see Diaz, and I'll have to go and open the Mexican Mission. Of course, I've seen Diaz two or three times, but I'll be glad to see him again."

The day after I returned home from California I was called to go to Japan to open the mission there, and President Snow said to me, "Now, Brother Grant, you are engaged in many different businesses, and we will give you a whole year to arrange your affairs before you start on this mission, if you need it. If you can get ready in four, five, or six months, do so; but do not hurry; get out of your various business obligations as best you can, without too much sacrifice, and then go on your mission."

In response to these instructions, I said: "The first thing I want to do is to go down to the city of Mexico with my cousin and organize that mission."

President Snow replied, "There is no need of your doing that; there are plenty of men who can do that as well as you, and we will send somebody else."

"But," I said, "I want to do it." And then President Snow without hesitation replied, "Oh, that doesn't make any difference; we will appoint someone else—whom shall we appoint?" He looked around and said, "John Henry, you go and do that." And when John Henry returned from filling my appointment in Mexico, he told me that he had had a very wonderful visit with Diaz.

Ofttimes our brethren in positions of responsibility receive inspiration that a certain thing should be done, and it is a wise thing, I have discovered, to carry it out, and not urge contrary views to the calls and directions that come to us from those in authority.

The DOCTRINE and COVENANTS

AN ABBREVIATED ACCOUNT OF ITS VARIOUS EDITIONS AND OF
THE SECTIONS WHICH MAKE UP THE CONTENTS OF THE
"BOOK OF COMMANDMENTS."

By JOHN W. FITZGERALD

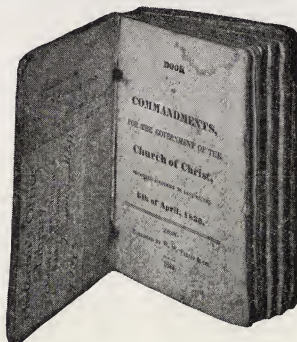
Director, L. D. S. Seminary,
St. Johns, Arizona

THE foundation upon which the Church is built, the rock upon which it stands and the reason for its progress, is discovered in the principle of continuous revelation.

Broadly speaking, this principle is also the basis of science. All men, some unknowingly, live constantly by this everlasting principle. It is the method used by the Lord to enlighten any person, no matter what field of knowledge he may be uncovering. For that is the meaning of the word: "to uncover that which is hidden."¹ Whether it is to rediscover or restore something that was known at some previous time or to bring forth a new truth, the principle of revelation is the same.

However, nothing is revealed in its perfection or its fulness to mankind.² Even Jesus "received not of the fulness at first, but continued from grace to grace, until he received a fulness."³

The Lord speaks to men in their own language, after the manner of their understanding, and then gives or reveals to them only as much as they can use. To give less would hinder progress, to give more would promote indolence. Hence men receive "here a little and there a little" as their minds are able to grasp and understand the added knowledge. It must also necessarily be true that the greater the effort of men in any field, religious or otherwise, the greater the fund of information they receive over a period of time. This knowledge may be learned from people; from books, secular and religious; or with the aid of special instruments like the Urim and Thummim. It may also come in the form



TITLE PAGE OF THE 1833 EDITION
OF "A BOOK OF COMMANDMENTS."

of open vision wherein heavenly messengers speak to men face to face; by the voice of such messengers without their actually being seen; or by the Spirit of God acting upon the minds of certain men, who through diligence and obedience are able to receive such inspiration. The principle of divine revelation as a growing, developing influence in the Church and in the world is an everyday fact easily observed.

God sometimes revokes certain commandments or revelations that He has given, especially when men do not obey them.⁴ Changing conditions make it necessary to give new, or add to the existing revelations: In a dynamic, moving society God should and does provide for change; revoking some commandments, adding to others, giving new ones, yet keeping unchanged the fundamental precepts of His Church as the foundation upon which to build an eternal edifice.

BRIEF HISTORY OF THE DOCTRINE AND COVENANTS

JOSEPH SMITH the Prophet received numerous revelations from 1820 until his death in June, 1844. Some of the revelations were given to certain individuals for their benefit and guidance. Others were for the information of the Church as a whole, or for certain groups of men in the Church making known to them their duties and responsibilities in the new Church.⁵

Revelations were received when the Aaronic and Melchizedek Priesthood was restored and conferred, and the members who received it were told of their respective duties.

Doctrines of the hereafter and vicarious work for the dead are among other items of knowledge which are contained in the revelations received by the Prophet. They contain information for the welfare of the Church and for all men everywhere.

THE PUBLICATION OF LATTER-DAY REVELATION

THE revelations that had been received by the Prophet up to the year 1833, still in manuscript form, were already known as the Book of Commandments.⁶

At a special conference held November 1, 1831, at Hiram, Ohio, a preliminary decision was made to print ten thousand copies of A Book of Commandments. During the afternoon of the first day of the conference the Preface to the Book of Commandments was "received by inspiration."⁷

The Elders present at the conference testified to the fact that the revelations or commandments "were

¹Webster's Dictionary.

²Brigham Young's Discourses, pp. 60-65.

³Doctrine and Covenants, Section 93:13.

⁴Doctrine and Covenants, Section 56:5.

⁵See Sections 15, 16, 17, 18, 20, 107, Doctrine and Covenants, for examples.

⁶Joseph Smith, History of the Church, Vol. I, p. 225.

⁷Ibid., p. 222 (note).

EDITOR'S NOTE

THE Doctrine and Covenants has gone through many editions since it first appeared in print more than one hundred years ago as "A Book of Commandments." When these various editions have appeared, and what textual and mechanical changes have occurred is the subject of a Master's thesis by the author, prepared under the direction of Dr. A. C. Lambert, Brigham Young University, from which work this abbreviated statement on this subject has been made.

given by inspiration of God, and are profitable for all men, and are verily true."¹⁸

The Prophet closely reviewed the commandments, and in the last of four special conferences held in Hiram, Ohio, in November, 1831, it was decided that "after deliberate consideration, in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the Kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporarily."¹⁹

The following spring, April 30 and May 1, 1832, it was decided to print three thousand copies of A Book of Commandments instead of ten thousand. William W. Phelps, Oliver Cowdery, and John Whitmer were appointed "to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independence, Missouri."²⁰

Oliver Cowdery was chosen to take the revelations, accompanied by John Whitmer, from Hiram, Ohio, to the land of Zion, Missouri.

The revelations were duly reviewed and prepared and the printing of them began, when on the 20th of July, 1833, a mob destroyed the press, scattering the papers and other supplies, and threw down the printing establishment itself.²¹

Just how many copies of A Book of Commandments were saved or how many of the revelations that were to be printed, were printed is

not known. It is known that sixty-five chapters or revelations were printed and a few copies of that many printed revelations were saved.

It was not intended that the Book of Commandments should contain all the revelations that had been given up to the year 1833, and, when the press was destroyed, it is doubtful that all those selected were printed.

The Prophet was receiving and giving revelations to the Church continually, so that to bring them before the Church and the world in printed form, it was determined in a conference held September 24, 1834, in Kirtland, Ohio, that the said conference "appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of the Latter-day Saints. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church up to this date, or that shall be given until such arrangements are made."²² The committee chosen was "President Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams."²³

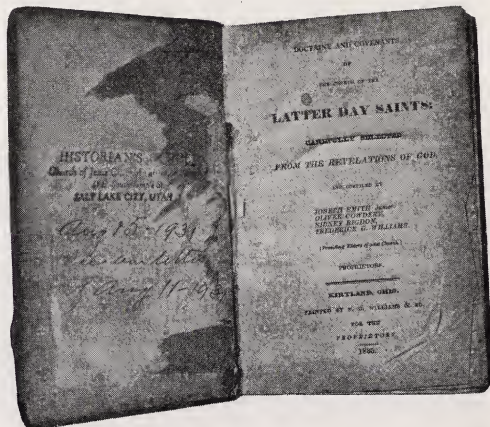
"The council then decided that said committee, after arranging and publishing said Book of Covenants, have avails of the same."²⁴

This action of the conference resulted in the committee's working on the assignment given it until August 17, 1835, when at the general assembly of the Priesthood and the Church held in Kirtland the book or manuscript of the book of Doctrine and Covenants was presented for approval. It contained seven Lec-

¹⁸*Ibid.*, Vol. II, p. 165.

¹⁹*Ibid.*, p. 165.

TITLE PAGE OF THE 1835 EDITION OF THE "DOCTRINE AND COVENANTS."



²⁴*Ibid.*, p. 244.

tures on Faith which had been given previously to a class of Elders in Kirtland, Ohio. They were placed in the 1835 edition of the Doctrine and Covenants because "they were judiciously arranged and compiled and were profitable for doctrine."²⁴

One hundred two sections, including an article on "Marriage" and another on "Of Governments and Laws in General," were also included in the book to be printed.

All the members holding the Priesthood and all other members of the Church attending the conference voted unanimously to have these items in the forthcoming book.

BOOK OF COVENANTS AND DOCTRINE AND COVENANTS

IT WILL be noticed that when some of the revelations were first printed in 1833 the resulting volume was called A Book of Commandments. In September 1834, the revelations or the manuscript of them is labeled Book of Covenants, while the 1835 edition of them is printed Doctrine and Covenants.

In the 1835 edition of the book there are no items included from the Bible or the Book of Mormon although both these volumes are mentioned in the minutes of the conference held September 24, 1834, from which it is said the committee should extract information for inclusion in the Doctrine and Covenants. Why items from the Bible and the Book of Mormon were not used is not definitely known to the present writer. His opinion is that the committee thought it would be better to

(Continued on page 630)

²⁰*Ibid.*, p. 226.

²¹*Ibid.*, p. 235.

²²*Ibid.*, p. 270.

²³*Ibid.*, pp. 390, 393.



MORMONISM AND AN IDEAL SOCIETY

By ELDIN RICKS

*Principal, L. D. S. Seminary,
Overton, Nevada*

NINETEEN HUNDRED years ago, the Son of God offered mankind a plan for an ideal society. It has seemed strange to some that though the nation in which He was born was chafing under Roman tyranny He raised no army to throw off the yoke. Though the government under which He lived was rotten with corruption, He advocated no political reforms, as such. Though at the age of thirty-three the masses acclaimed Him their king and their liberator, He accepted no office. Whatever may have been the expected ways of attempting to remake the world, He seemingly did not follow but concerned Himself instead with teaching men and women how to live. With profound insight, He recognized what the world yet must learn—that there can never be an ideal society until there is an ideal people.

In an age when the message of Jesus had been discarded and gross darkness covered the earth, a new dispensation was opened, and, once again the plan was restored in all of its fulness and glory. "Mormonism"—so-called—is that message in the world today, and no better indication do we have of its vitality and power than the fruits it has produced.

It long has been the marvel of the world, how the Latter-day Saints have been able to take people of every nationality, creed, and condition of life and mould them into a cooperative, unified society. With converts from Scandinavia, Britain, France, Germany, North and South America, Joseph Smith, in the eighteen thirties, transformed a swamp in western Illinois into the city of Nauvoo, the largest, most thriving metropolis in the state. When, after the death of the Prophet, the Mormon people were forced by jealously angry neighbors to leave their beautiful city, their farms, and their homes, to seek refuge somewhere in the West, it is an interesting fact of history that a band of French communists, called Icarians, led by

one Monsieur Cabet, acquired possession of their property and attempted an experiment in communal living. Under the most desirable circumstances, in a community made to order, and financed, it is said, by a vast sum of money, a few short years saw their system's collapse. In the meantime, the Mormon people, faced with well-nigh insuperable obstacles, had conquered a desert, laid the foundations for greater cities than Nauvoo, and had begun the building of a great commonwealth in the midst of the Rockies. It is unlikely that history provides a more vivid comparison between a man-made society, motivated by human aspirations, and a society inspired by the Gospel of Jesus Christ.

In 1926, President Franklin S. Harris of Brigham Young University visited Japan as an American delegate to a scientific congress, when several of the members of the Church there, learning of his presence, sought opportunity to meet and converse with him. At his invitation a small group boarded a train with him one evening, and, as the train rumbled into the night, ten Japanese and one American discussed until the morning hours the glorious progress of the restored Church of Christ. The fact that they represented different nationalities and traditions mattered not at all. They were brothers in a common cause.

THIS was one of the winning statements delivered at Brigham Young University during the 1940-41 Heber J. Grant contest for which the author received an inscribed copy of the Book of Mormon from President Grant.

Here is a practical political Gospel that arises before a chaotic world neighborhood of today and points forward to a brotherhood of tomorrow.

Not only has Mormonism demonstrated its power to found successful communities and to erase social and racial barriers from among men; it has also revealed an exceptional ability to produce outstanding men and women. Horace Havermyer, head of the United States sugar industry, came to Utah a few years ago to find a Latter-day Saint man to fill a certain responsible position. When asked why he selected a western man to assume an eastern job, he replied, "There is something about those Mormon boys that makes them especially adaptable to positions of trust and responsibility."

Despite the humble beginnings of the Church of Jesus Christ of Latter-day Saints, scarcely more than a century ago, it is a significant fact that "Who's Who" today credits it with a larger number of prominent men and women than any community of like size in America. Though this may seem remarkable, actually it is no more nor less so than the Church itself, for its philosophy permeates the home, influences the rearing of

(Continued on page 635)

¹B. H. Roberts, *The Life of John Taylor*, pp. 225.

JUSTICE?

ANOTHER STORY OF THE OVERLAND STAGE
AND ORRIN PORTER ROCKWELL

IN THE early days of the West there were few men who did not fear the Indians. Jim Bridger and Porter Rockwell were two such men. They had learned to give the red men the benefit of the doubt.

It took the owners of the Overland Stage a long time to realize the value of "Port," as he was best known. They finally placed him in charge of affairs west from Salt Lake.

At Fish Springs there was a home station. A short distance away was an Indian camp. One of the drivers known only as "Windy Bill" drove the east run. He seemed to have persistently forced his attentions on a young Indian woman, Phoebe, whose husband, "Davy-Wunce," invariably carrying a heavy bow and a number of short, thick arrows, had many times escorted him out of the camp on a mighty fast walk. Port heard of those visits and warned Windy to expect trouble unless he kept away from that camp.

The eastbound stage pulled into Fish Springs one summer evening. A lone passenger, a woman, got out, ate her supper and climbed up in the boot with Windy. Most of the men knew her by reputation, for she did considerable traveling along the line. Reports had it that she was capable of taking care of herself under any, and all, conditions.

At Simpson Springs the men waited. The stage was over one hour late and not in sight. Something must have happened, for Windy often boasted that the only time he would be late was for his own funeral. Presently they saw it coming, leaving a streak of dust behind it.

When it arrived there was a woman driving. She threw the lines to one of the hostlers and said, "Get those crow baits off and get some real horses hitched up. We're late."

She climbed down and entered the cabin for breakfast. Many questions those men asked. She answered none. As she sat down, Port sat beside her. He told the cook to help hitch his team up, and when they were alone he said, "My name is Porter Rockwell, in charge of law and order along this line. Do your talking."



PRESENTLY THEY SAW IT COMING,
LEAVING A STREAK OF DUST BEHIND IT. WHEN IT ARRIVED
THERE WAS A WOMAN DRIVING.

By JAMES P. SHARP

She did—she talked freely of the wonderful ride until Windy paid more attention to her than to the horses, when she pulled a revolver from inside her dress and commanded him to stop the horses while she got inside the coach, where she soon fell asleep. When she awoke the horses had stopped. She called the driver and, getting no answer, got out, gathered up the reins, and here she was.

"Your gun. Let me see it."

He examined it. One empty chamber. Taking his handkerchief, and a small stick from the wood box he wiped the barrel out. Yes, just as he thought. Fresh powder stains. He gave it back. Plenty of time to pick her up later.

The stage continued east with a relief driver, while Port, after filling his two canteens with water, headed west. He made good time until he came to the place where she said she had driven from. From there on he drove cautiously, scanning every inch of the ground. Halfway up Dugway Mountain he found the object of his search. He got down, examined the body, scratched his chin, ran his fingers through his long hair, then turned the body over. Not a drop of blood anywhere. When he had searched the body, he stood up, looked to one side of the road, and walked to a large rock some thirty feet away.

Satisfied with what he saw, he returned. He removed Windy's guns and personal belongings and began the task of loading what remained of Windy in a buckboard, a hard job, even for a big man, which Port was not. He drove up the road a short distance, stopped, thought,

rubbed his chin, turned the team around. He drove to the old abandoned station at Dugway, backed the buckboard up to the dry well, and let Windy's mortal remains find a deep grave more than one hundred feet below.

He resumed his journey. The sun was unmercifully hot. At Black Rock point he saw something out in the desert. Heat waves cause strange sights. Sometimes this object looked like a long, shimmering pole; at others it resembled a squatty tea kettle. Port was used to these strange sights and marked the spot as he drove on with nothing in sight but desert and heat waves.

He stopped the team and shouted, "Davy-Wunce. Davvy-Wunce." No answer.

Again, "Davy-Wunce, it's me, Port Rockwell."

As if from nowhere, an Indian appeared. He walked over to the road. Port handed him a canteen of water, for well he knew not one drop of water had passed those parched lips during the last thirty hours. One swallow, and only one, the Indian took, after which he climbed in the seat beside Port. That heavy bow and his short, thick arrows he held tightly all the time. Not another word was spoken until they arrived at the Indian camp, when Port said, "Phoebe is making a pair of gloves for me. Bring 'em down right away."

WHEN the men at the station saw Windy's guns they began asking all kinds of questions, but apparently Port was deaf, dumb, and blind. Finally one said, "I just knew that woman would settle ac-

(Concluded on page 633)

CYCLE

WE have all heard that history repeats itself. And looking back over history we see that through each cycle a few more problems have been solved and the heritage handed down from one age to the next a little better than the one the fathers received. In general it was the great men of each time who made those improvements possible. That's just where we come in:

Remember how Moses took the people out of Egypt? Other than that they were to be the forefathers of a great people, there was little to distinguish them individually from other ignorant slaves. But they were given a moral code known as the Ten Commandments. They wrested themselves a home in a new land and prepared the way for Christ. He brought with Him the way of life: the standards by which man could, if he would abide by them, live the happiest and most fruitful life. He organized his Church and put it in the hands of leaders of men to be perpetuated. Those "pioneers" did their part. They withstood every physical abuse men of that time could devise. They withstood all this and gave to their followers (let us call them their children) the greatest heritage man had ever had up until that time. But their children abused that heritage; their standards became warped, and they lost those ideals so that the Church was taken from the earth. How did they lose those ideals? Through a worship of the material things of life, by making compromises of their standards with the standards of their associates. Here baptism is a good example. "It didn't matter so much," they said. Besides, it was the easier road. Then, when the "powers of force without ethics" came upon them, they sank into the centuries of the Dark Ages.

Since history repeats itself, let us follow through another cycle. The Pilgrim Fathers were oppressed, subject to a form of slavery, mental and religious slavery. They crossed their "Red Sea," but this time it was the Atlantic. Again they wrested a home in a new land, had a religious philosophy. Again the way was prepared for the Lord's Church, this time through Joseph Smith. Again it was handed to able leaders, who were the Pioneers we know. Again were the people of this Church subject to great per-



secution, and a true heritage was established. And today, as when the Visigoths sacked Rome, brute force and power without moral Christian ideals are threatening the world.

Then, the Christians forgot that their heritage was not only something to be proud of but that it also carried with it a great responsibility. A responsibility which, in my opinion, was one for setting examples and providing leadership rather than meeting sword with sword. Then, they who had received this heritage failed and the Dark Ages resulted. Today we have reached the point where the people failed before. Now the Lord has prophesied to our Pioneer parents that this time the Church should not fail and be taken from the earth. He has told them that we would be strong enough to overcome personal temptations and become leaders of men, that we would become examples to the world so that others "might see our good works and glorify their Father which

By C. PEACOCK

University Ward, Seattle Stake

is in heaven." This was a prophecy to our fathers, the Pioneers, so that it might give them courage to begin the task. Ours is the even greater responsibility of fulfilling that promise.

To my mind, fulfilling that promise is a task in which we should spend every minute of our waking time. Think this over carefully: we are to be the leaders of men. We are to set such an example that throughout all the world the people who are watching our every action will be able to find no fault, will marvel, and will strive to follow our example.

People are watching us. Books about Mormons are becoming very popular. Newsreels are made. Stories are told in picture magazines, literary magazines. Eyes are being turned toward us, friendly but critical eyes, and we must set the examples and provide the leadership.

This example-setting is a very real thing. It means for you, the house-builder, for instance, that you must build a little more sturdily, a little more beautifully, must put a little more care and pains into your work than your neighbors do.

It means for you, the mother, not only that you should instill high moral values in your children, but also that you should see to it that they are balanced in all other ways, that they excel mentally in their school lessons and that they excel physically in their school sports. They have the best heritage; the raw materials are in your hands.

We must be engaged today in building a generation of leaders, leaders and example-setters, so that the world may know that we truly have the best way of life. We must not speak of this task boastfully, but rather spend our time putting into practice the plan which has already been outlined for us.

Economically: We have, poten-

(Concluded on page 636)

YOU CAN SAY NO

By NETTIE ALLEN THOMAS

From "The Allied Youth"

IN CAMP, TOO



"WHAT about drinking in camp?" I asked Richard on his third week end at home. . . .

"There's lots of it," he said, "not actually in camp, except for beer, but in F....., which is wide open."

"Are most of the boys drinking . . . more or less?" I wanted to know.

Richard said he thought not, at least in the part of the great camp that had been his home since February.

"You see," he explained, in the slow, tolerant way that had won popularity in high school for the boy and his high personal standards, "they don't give a fellow much opportunity to make choices in the army. When the bugle sounds in the morning, it's no use saying you don't want to get up. You get up. And when the order is to drill, you may not like marching in the hot sun, but you wouldn't try saying "no" more than once. In the mess hall, it's the same thing. You take what is served. But when it comes to drinking . . . well, you can do what you want to about that."

Not all the young men in the camps that are scattered throughout the country will say no to drinking, as Richard does, but nearly all will agree that it's great to be able to make a personal choice in a society that must necessarily be almost wholly regimented.

Life without liquor has more advantages than the simple novelty of independent choice, points out this typical one-of-a-million-boys from Uncle Sam's defense army.

"You're free to drink as much as you can afford or carry," Richard said, "while you're out of camp and on your

own, but you're expected to be in full step with your company next morning, hangover or not . . . and the day's work is apt to be downright torture to the fellow who has had too much the night before."

He mentioned some of the young men he knew who, after one or two experiments, found saying no to their associates less difficult than "taking it" from a top sergeant when the dulled senses of a hangover refused to function smoothly and quickly.

Richard says that one of the most serious drinking problems in his camp is caused by the sale of beer in the cantonments.

"The sort of beer they sell, with low alcohol content," he went on to explain, "is supposed to be non-intoxicating, and I suppose when a fellow drinks one bottle, along with a couple of substantial sandwiches and maybe a slice of pie, there isn't enough alcohol to have any effect. But there are ways of mixing different brands that give them real kick . . . and then, the capacity of some of the men for drinking bottle after bottle seems unlimited."

Young men in camp, says one of them, are very much like young men on a big university campus where there is not the close supervision to which most high school students are accustomed.

"The freedom of being on your own, away from the home and family, reacts on lots of boys the way it often does on college freshmen," Richard says. He has had opportunity to judge, for he had just completed his university course when his number in the draft was called.

"There are the same smart-alecks who have to try everything once . . . and some who have to do whatever the crowd does . . . and a good many who have brought drinking habits along with them, and can't perhaps be expected to get rid of these without drastic measures on somebody's part."

IN THE ARMY, AS IN INDUSTRY, THE MAN AT THE TOP IS CONSTANTLY LOOKING FOR YOUNG MEN WHO ARE WORTHY OF PROMOTION. THIS MEANS A CONSTANT TRAINING OF NEW MATERIAL IN HIGHER DUTIES. ANY MAN THAT DEMONSTRATES UNUSUAL ABILITY, STAMINA, OR CHARACTER IS AT ONCE "SPOTTED" AND OFTEN GIVEN A TRYOUT TO DETERMINE WHETHER HE IS WORTH TRAINING. AND IT IS NOT AMONG THE "BOOZERS" THAT THIS PROMISING MATERIAL IS SOUGHT OR FOUND.

COL. GEORGE A. SKINNER, M.D.
MEDICAL CORPS, U. S. ARMY, RET.
(In *Signs of the Times*.)

THERE are other young men in the service who have clear-cut ideas about the effects of alcohol.

"Our second lieutenant was a high school football coach," the young man told me, "and he says that if a drinking fellow isn't fit to play on a football team against the team from the next town, he's even less desirable as a soldier. He can't kick the drinking men out of the company, the way he could drop them from the training squad, but he can and does use his influence toward breaking drinking habits."

The seriousness of training for American defense is not lost on the boys from all walks of life who have been called into service, this one young soldier believes. News over the radio of military events abroad, as the young defenders of this country get it day after day, is tending to produce a grimness that leaves alcoholic beverages among other "foresworn for the duration" products.

The arguments that alcoholic beverages makes possible a certain amount of "letting down," or forgetting one's troubles, of catching a moment of false happiness, of feeling like a million, are apt to get increasingly cold reception from young men who are taking their defense duties seriously, and who are beginning to realize to what extent the future of their country depends on their physical fitness and mental alertness.

"Yes," said a tall young soldier on his last evening at home before returning to another period of intensive training in one of the more exacting branches of military service, "you can say no to alcohol in the army . . . and plenty of us are saying it every day. There are lots who drink in the camps . . . just as there are citizens who combine business with drinking . . . and parents who think abstinence isn't necessary . . . but there's no more pressure on a young fellow to drink at camp than there would be on some university campuses. You can always find plenty who agree with you in leaving liquor alone."

THOU SHALT HAVE LONG LIFE

DURING his long life of nearly eighty-eight years, President Lorenzo Snow narrowly escaped death many times. From the circumstances surrounding many dramatic narrow escapes it would seem that an evil power was trying to thwart the Patriarch's promises made to Lorenzo Snow when he was but twenty-two years old: "Thou hast a great work to perform in thy day and generation. Thou shalt become a mighty man in the earth. Thou shalt have long life. No power shall be able to take thy life." Surely these were miraculous predictions made to a youth but a few months after his baptism. In the light of subsequent events of his life they could have been given only through divine inspiration.

In this brief article are related, mostly in his own words, two of Lorenzo Snow's experiences—a perilous stagecoach trip with a drunken driver through the Sierra Nevada Mountains and his near drowning in the Pacific Ocean.

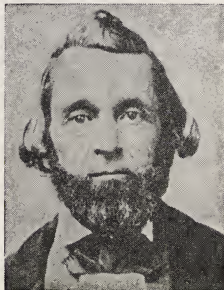
IN 1857 [with the coming of Johnston's Army to quell the "Utah Rebellion"] missionaries were called home and the Sandwich Islands mission [now the Hawaiian] was left in charge of a native Elder. During this time, Walter M. Gibson professed to accept the Gospel, was baptized, and went to the Hawaiian Islands, where he reorganized the Church according to his own scheme; he ordained Apostles, for a stipulated price, and other officers for lesser amounts. When President Brigham Young learned of this, it was decided that Apostles Ezra T. Benson and Lorenzo Snow should visit the Islands, and that Elders Joseph F. Smith, Alma Smith, and William W. Cluff should accompany them.

Lorenzo Snow's journal picks up the narrative:

"We took stage at Salt Lake City March 2, 1864, for San Francisco. Some interesting incidents occurred during our overland trip to California, that seemed to us at the time rather interesting or, at least, a little exciting."

"At [one] time, having stopped to exchange horses just as night was setting in, one of our company remarked that our new driver had quite the air and appearance of an intelligent gen-

By LE ROI C. SNOW



LORENZO SNOW AS HE APPEARED
IN EARLIER YEARS

A STORY OF TWO DRAMATIC INCIDENTS IN WHICH A PROMISE WAS FULFILLED IN THE PRESERVATION OF THE LIFE OF LORENZO SNOW.

tleman, and we soon discovered that he possessed a wonderful musical talent, in the exercise of which he elicited our surprise and admiration. It really seemed to me that a sweeter, a more pathetic or melodious voice I had never heard. It is quite possible that the stillness of the night and the wild scenery of nature around us had a tendency to enhance the effect and increase our appreciation of melodious accents; whatever it might be, I was charmed, delighted, and felt that I could embrace that man and call him brother.

"Whether the causes of these variations exist originally in their organizations, or are the result of a life of training, may be a subject for philosophical discussion, but facts definitely prove that some people are made up of opposite elements, the proof of which one may visibly notice by waiting and observing, as in the case now instanced.

"A sudden lurch of the coach, which was occasioned by a miss-step or awkward movement of the horses, wrought a sudden, marvelous change in our entertainer, and instantaneously closed our animated entertainment, while a volley of oaths and the most horrid blasphemies succeeded. As he poured forth his disgusting and heart-sickening profanity, he most furiously lashed the innocent horses.

"At this time we were just commencing the descent of a mountain some miles in length; it was quite dark, the road rough and rocky, and it may be readily imagined that our prospects were not the most inviting. Our coach swayed fearfully—the wheels ever and anon striking fire as they whirled over the rocks, with a double span of horses upon a keen run, tossing us up and down, giving us a few hard strokes of the head against the top of the coach.

"At length Elder Benson, in a tremulous yet powerful voice, demanded of the driver to moderate his speed, which was responded to by an increased and more furious lashing of the foaming, panting steeds; thus, and more, with a drunken coachman (as we afterwards learned), we tore along down the mountain, every moment in jeopardy of being dashed to pieces. At last reaching a station, we were happily relieved from the perilous adventure. On our return we learned that the inebriate had been discharged.

"But one peril over, another comes. The most exciting and dangerous portion of our overland route is yet before us, which we encountered in passing over the Sierra Nevada Mountains. Many portions of the road were covered with snow and ice, and ran a long way close beside fearful ravines, hundreds of feet in depth. One sitting in the coach, by inclining the head a little to one side, could gaze down into the vast depths below, conscious that the wheels of the vehicle were often within a few inches of the terrible gulf; consequently, the slipping of the wheels, the least blunder of a horse, or a strap or buckle giving way, or the least carelessness of the driver, would plunge the whole outfit over the rocky crags into the abyss below. The danger was increased by the ice and snow, and the sudden, abrupt turns in the road. When we approached very slippery places, where the road frequently was barely of a sufficient width for the coach to pass between the high, sharp rocks on one side and the frightful chasm on the other, the driver in guarding against catastrophes, would put his two spans on their utmost speed.

"Hour after hour, as we thus moved on, particular points in the road were pointed out to us, where coaches had whirled down precipices and every occupant had been killed. These nerve-stirring recitals caused us more seriously to realize the gravity of our situation and our dependence on God for the preservation of our lives; and we truly felt grateful for our deliverance, and, breathing more freely, felt our pulses restored to their normal state as we dismounted from the coach at the

western base of the Sierra Nevada Mountains.

"On our arrival in San Francisco we were kindly entertained by Elder Eveleth, whose hospitable house was our home during our short stay, while making arrangements for our passage by steamer for the point of our destination. Brother Eveleth's kindness and hospitality to the latter-day missionaries traveling to and from Salt Lake is proverbial; and although called to a higher and broader sphere, he lives in the grateful, affectionate remembrances of those who knew him."

The following is from the narrative of Elder W. W. Cluff:

"We arrived in Honolulu, the capital of the islands, about the 27th of March, 1864. On the 29th we sailed for Lahaina, on the schooner *Nettie Merrill*. Captain Fisher, for the island of Maui, a distance of about ninety miles from Honolulu. On the morning of the 31st of March, we came to anchor about one mile from the mouth of the little harbor of Lahaina.

"Apostles Ezra T. Benson and Lorenzo Snow and Brother Alma L. Smith and myself got into the small boat to go on shore. Brother Joseph F. Smith, as he afterwards stated, had some misgivings about going in that boat, but the manifestation was not sufficiently strong to indicate any general accident. He preferred to remain on board the vessel until the boat returned. The boat started for the shore. It contained some barrels and boxes, the captain, a white man, two or three native passengers, and the boat's crew, who were also natives. The entrance to the harbor is a very narrow passage between coral reefs, and when the sea is rough, it is very dangerous, on account of the breakers. Where the vessel lay, the sea was not rough, but only presented the appearance of heavy swells rolling to the shore.

"As we approached the reef it was evident to me that the surf was running higher than we anticipated. I called the captain's attention to the fact. We were running quartering across the waves, and I suggested that we change our course so as to run at right angles with them. He replied that he did not think there was any danger, and our course was not changed. We went but a little farther when a heavy swell struck the boat and carried us before it about fifty yards. When the swell passed it left us in a trough between two huge waves. It was too late to retrieve our error, and we must run our chances. When the second swell struck the boat, it raised the stern so high that the steersman's oar was out of the water, and he lost control of the boat. It rode on the swell a short distance and swung around just as the wave began to break up. We were almost instantly capsized into the dashing, foaming sea.

"I felt no concern for myself about

drowning, for while on my former mission I had learned to swim and sport in the surf of those shores.

"The last I remember of Brother Snow, as the boat was going over, I saw him seize the upper edge of it with both hands. Fearing that the upper edge of the boat, or the barrels, might hit and injure me as the boat was going over, I plunged head foremost into the water. After swimming a short distance, I came to the surface without being strangled or injured.

"The boat was bottom upwards, and barrels, hats, and umbrellas were floating in every direction. I swam to the boat, and as there was nothing to cling to on the bottom, I reached under and seized the edge of it.

"About the same time Brother Benson came up near me and readily got hold of the boat. Brother Alma L. Smith came up on the opposite side of the boat from Brother Benson and myself. He was considerably strangled, but succeeded in securing a hold on the boat.

"A short time afterwards the captain was discovered, about fifty yards from us. Two sailors, one on each side, succeeded in keeping him on the surface, although life was apparently extinct.

"Nothing yet had been seen of Brother Snow, although the natives had been swimming and diving in every direction in search for him. The people, as soon as they discovered our circumstances, manned a life boat and hurried to the rescue. We were taken into the boat, when the crew wanted to row for the shore, and pick up the captain by the way. We told them that one of our friends was yet missing, and we did not want to leave. We discovered that a second boat had left the shore and could reach the captain as soon as the one we were in. Seeing



DOWN THE SIERRA NEVADAS IN 1865

this, the crew of our boat consented to remain and assist us.

"The captain was taken ashore, and by working over him for some time, was brought to life. Probably his life would not have been much endangered but for a sack of four or five hundred silver dollars which he held in his hand, the weight of which took him at once to the bottom. The natives dived and brought him up, still clinging to the sack. When his vitality was restored, the first thing he enquired about was the money, intimating to the natives, with peculiar emphasis, that it would not have been healthy for them to have lost it.

"Brother Snow had not yet been discovered and the anxiety was intense. The natives, evidently, doing all in their power. Finally, one of them, in edging himself around the capsized boat, must have felt Brother Snow with his feet and pulled him, at least partially from under it, and the first I saw of Brother Snow was his hair floating upon the water around one end of the capsized boat. As soon as we got him into our boat, we told the boatmen to pull for the shore with all possible speed. His body was stiff, and life apparently extinct.

"Brother A. L. Smith and I were sitting side by side. We laid Brother Snow across our laps and, on the way to shore, we quietly administered to him and asked the Lord to spare his life, that he might return to his family and home.

"On reaching the shore, we carried him a little way to some large empty barrels that were lying on the sandy beach. We laid him face downwards on one of them and rolled him back and forth until we succeeded in getting the water he had swallowed out of him.

"During this time a number of persons came down from the town. Among them was Mr. E. P. Adams, a merchant. All were willing to do what they could. We washed Brother Snow's face with camphor, furnished by Mr. Adams. We did not only what was customary in such cases, but also what the Spirit seemed to whisper to us.

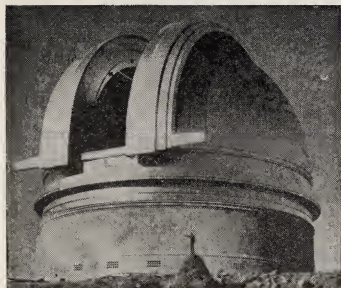
"After working over him for some time, without any indications of returning life, the bystanders said that nothing more could be done for him. But we did not feel like giving him up, and still prayed and worked over him, with an assurance that the Lord would hear and answer our prayers.

"Finally we were impressed to place our mouth over his and make an effort to inflate his lungs, alternately blowing in and drawing out the air, imitating, as far as possible, the natural process of breathing. We persevered in this until we succeeded in inflating his lungs. After a little, we perceived very faint indications of returning life. . . .

"When this result was reached, it must have been fully one hour after the upsetting of the boat. A Portuguese man, living in Lahaina, who, from

(Concluded on page 630)

"The heavens declare the glory of God; and the firmament sheweth his handywork." —PSALM 19, VERSE 1.



PALOMAR OBSERVATORY, HOUSING FOR THE WORLD'S LARGEST TELESCOPE

THE STORY OF THE TELESCOPE

By
WINIFRED
HEATH

EVER since the dawn days of man's life on the earth he has scanned the heavens above him and wondered, awed by their beauty, scarcely dreaming of their immeasurable distances and depth. David, dreaming on the hills of Palestine, put into wonderful words the things that all humble students of the skies have felt. The story of the telescope is the record of man's unceasing longing to learn more of God's great handywork in the heavens—the sun, the moon, the brightly shining stars. And as with most of man's greatest inventions, the telescope had a very humble beginning.

Back in the thirteenth century a gentleman of the fine city of Florence in Italy invented spectacles. They were mentioned in an old manuscript, as follows: "Those glasses they call spectacles, lately invented, to the great advantage of poor old men when their sight grows weak."

It was these spectacles which made the telescope possible. About a century after the invention of glasses a certain young apprentice who worked in the optical shop of the good Dutchman, Jan Lippershey, happened to pick up two lenses intended for some "poor old gentleman with weak eyes." For some reason he put one on top of the other, a concave lens over a convex, and the result was so amazing that he nearly dropped them. He could actually see the town church with its steeple, weather-vane, and cock, but they had all moved close to him, and stranger still, they were all upside

down. The boy was much too busy to hear the door open or see his master.

"So you waste my valuable time, as usual."

But the lad was too excited to be scared.

"Master, Master, a miracle has happened. Please, please look through these two glasses!"

Jan Lippershey looked and was just as startled as his young apprentice.

"Master, why is everything upside down?"

Jan got out of that awkward moment by bidding the lad get back to work. But Jan set to work to find out, and he finally succeeded in producing the world's first telescope.

He submitted his paper tube with the two lenses to the States General, who approved of it highly, for they felt it would help them to keep an eye on the armies of Spain who were trying hard to enslave brave

Holland. Lippershey wanted a patent, but other would-be inventors appeared and said they had known about the telescope all along. The authorities compromised by giving Lippershey a good income for life with the strict understanding that the telescope idea was to be kept in Holland. Even when the King of France wanted a telescope, he had to do much persuasive talking and pay a very high price to the Dutch Parliament.

The Dutch government had another very good idea—it wanted the same kind of instrument for both eyes, and so the world got the convenient binoculars.

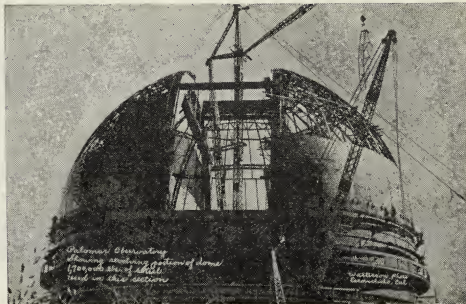
News of the telescope, however, could not be kept in Holland, and soon they were being made in France and in Britain, where they were known by the quaint name of "Dutch Trunks."

The world's first known picture of a man using a telescope appeared in 1609, and the owner was Simon Marius. There were people in those days who regarded the telescope as a sinful thing since it seemed to show a lack of gratitude to God for our own good eyes. Perhaps that is why the artist who painted the picture of Simon Marius gave him a rather sinister, sour expression.

(Continued on page 634)

REVOLVING DOME,
PALOMAR OBSERVATORY.
2,700,
000 LBS. OF STEEL
WERE USED IN
THIS SECTION.

Photos used by
courtesy T. V.
Watterson, Jr.



Saga of the HANDCART PIONEERS

*An Epitome in Bronze by
Torleif S. Knaphus*

By JOHN SHERMAN WALKER



A STUDY OF TORLEIF KNAPHUS IN HIS STUDIO

THE handcart companies that braved the dangers of the Mormon Trail from 1856 to 1860 are acknowledged to be among the most courageous emigrants of all time. Without even the protection that the covered-wagon trains had, the hardy men, women, and children of these later expeditions pushed and pulled their handcarts, containing all of their earthly possessions, through rivers, over sage flats and mountainous trails the full thirteen hundred miles from Iowa City to Utah.

The suffering and hardships they experienced at times on the trail seem scarcely credible to those who today enjoy the luxury of modern travel facilities. The disasters which overtook certain of their expeditions gives the reader pause, to marvel at the devotion and determination of these Latter-day Saints who braved the wilderness with nothing more than their bare hands and the strength of their muscles and the hope in their hearts to carry them on to their Valley of Promise.

The Willie and Martin companies are notable examples of this humble

heroism. The ranks of those parties, comprised mostly of converts from England and Scandinavia, were pitifully thinned by the storms of an early western winter and the effects of starvation when their meager supplies ran out. Edward Martin's company, following the Willie party, suffered particularly, huddled in the scant protection of a ravine on the bleak western plains, five hundred miles from their destination in the Salt Lake Valley.

Many of them perished before supplies could be rushed to them; despair and grief had bowed down those who were still able to continue the trip; yet, the complaints were comparatively few. There was a large purpose behind their journey to the west—the promise of freedom and protection that only the far, looming Rocky Mountains could afford them.

It was necessary for a great many of the Mormon Saints from foreign

lands and those waiting on the frontier who desired to make the journey to Utah and who lacked the funds to outfit wagons, to adopt the handcart mode of travel.

The first handcart companies to cross the plains were led by Edmund Ellsworth and Daniel McArthur respectively. A third group of Welsh Saints, under command of Edward Bunker, followed shortly after, in June of 1856. Most of them, too, reached their destination safely, happy to be in their new land of Zion, praising their God that they had been enabled at last to worship as they wished.

It is fitting that this epic of the Mormon handcart pioneers should have inspired sculptor-artist Torleif S. Knaphus, a convert and staunch Latter-day Saint, to perpetuate this theme in the enduring medium of bronze, for many of those who travelled thus were Latter-day Saint converts, drawn from the same courageous, hardy Norwegian stock as he.

The Scandinavian sagas of old were told no more forcefully than is the history of the handcart pioneers as epitomized in the Knaphus handcart statue which for so many years has been one of the featured attractions in the Bureau of Information on Temple Square in Salt Lake City.

Now in the course of completion in the Knaphus studios on Richards Street, just off Salt Lake City's busy Main Street, is an enlarged replica of the famous statue, which represents perhaps the finest conception ever achieved of the Mormon handcart pioneers, in its heroic size attaining

(Continued on page 636)

THE "HANDCART PIONEERS,"
BY TORLEIF KNAPHUS





"THE MOTHER OF GRASS VALLEY"

The Story of Karen Nelson

PRIZE WINNING STORY IN THE M. I. A.
SCOUT THEME PROJECT CONTEST

By REED BROWN

Age 14

*Scout of Troop 6-19,
Kooshareh, Utah*

Kooshareh, Utah
December 16, 1940

Mr. Paul P. Ashworth,
Richfield, Utah.
Dear Sir:

I was selected by the Boy Scouts of troop 6-19 to write an original story of some near relative. I preferred writing a brief sketch of the life of my great-grandmother, Karen Nelson. I have on the following pages attempted to write the life history of a noble and ideal woman. "The Mother of Grass Valley."

Sincerely,

Reed Brown,
Age 14.

though she had to carry John on her back, Karen was always the leader of the company.

A very old man was their only companion, and together they walked day after day. How the people of Chicago laughed when they saw this strange sight. The old man carried a sack of fat pork on his back which the hot sun had melted, and his clothes were completely saturated with grease.

It is almost unbelievable, the endurance they possessed and the hardships they overcame. It would be impossible to write the many trying experiences they had on that long trip across the plains.

In 1866, Karen and her children arrived in Utah. They had been on the way for two years. She settled in Manti. Life was very hard for them all. A few months after arriving in Manti, she married Nels Nelson. Soon after Mr. Nelson took ill and became bed-ridden. Later he

ONE HUNDRED SEVENTEEN years ago in the city of Copenhagen, a baby girl was born into the Peter Holestie family. Karen was selected as her name by the family and she was christened Karen Holestie. Her childhood was spent in poor living conditions, but she was nevertheless happy. She seemed blessed even then with the good-natured optimism that followed her throughout life.

Karen was married while still young and the first years of married life with Christian Christensen passed quickly. During that time six children were born: Crasten, the oldest, then Peter, Christian, Stena, Mary, and John.

This young family lived contentedly together on their small farm, each doing his part to help earn a livelihood. It seemed that such happiness could not last because soon a disaster came which caused a change in the life of the entire family. Christian, the father, gave the unusual complaint that he was not feeling very well. Karen willingly went to do the chores for the night. To her horror and dismay, her husband was dead when she returned from the corral.

The next few months were spent in terrible bereavement. The complete responsibility of making a living was left to Karen and the children, but she did not give up. The next spring found her with her family in the fields plowing and tilling the soil for the summer's crops.

It was in this field that Christian was injured by a knife-edged flint on which he stepped. Infection set in, and the boy died a few days later—only six months after the death of his father.

This trouble-stricken family was very much consoled when the Latter-day Saint missionaries came to visit them. Crasten became more and more disturbed as his mother grew intent on the idea of going to America. He felt even more dreadful when the missionaries converted her to the Mormon religion, and she began making plans for a journey to "the new world." When Karen could not convince him that he should go with them, she was forced to go without him. She boarded the ship *Stavanger*, waved goodbye to her friends, and sailed away.

Although when Karen and her four children walked aboard the ship she was a stranger to everyone, before long nearly everyone knew her because of her undying faith and good will.

The days passed quickly and well. One morning, however, the luck changed. The doctor announced a case of typhoid fever caused by the stagnant water that was being carried for drinking. Everyone remained isolated, but the dread disease reached little Mary. Two days later she died.

The grief-stricken family and passengers gathered together for a short funeral service, then they placed the little girl in a cloth-lined box and lowered it into the water.

WHEN the Christensens left their home in Copenhagen, their destination was Utah, and Karen was not intending to give up until they got there. So right away they set out westward on foot. Even

VISIT TO MT. PISGAH

By LEO J. MUIR

President of the Northern States Mission

died, leaving Karen once more to face life alone with her family.

In 1874, Church authorities called on Karen to settle in Grass Valley. She went willingly even though it was a wild, unsettled land, inhabited by about four hundred Indians.

The party who headed for Grass Valley consisted of Karen, her only unmarried child, John, who was now fifteen years old, and three other families. They soon made a peaceful settlement which they called "Koosharem" after the Indian clover that grew abundantly on the hillsides.

All the settlers were happy when the first crops matured successfully. Then one morning the people awoke and found the Indians' horses grazing peacefully in their grain patch. The young men of the settlement corralled the horses and waited for the Indians to come to claim them. The greeting they got from the Indian tribe was far from being friendly. They stood with scowling faces and folded arms while the settlers, old and young, filed out of the doorways to hear the message from Chief White Horse. Each warrior clenched a tomahawk, and it was evident that they had planned a massacre of the white settlers.

The other women pleaded with Karen to come and be killed with the rest of them so that she would not be left alone to be tortured to death by the tribe of ruthless killers. But all their pleadings were in vain. Karen declared she didn't have time to be frightened by the Indians, and so stayed home and knitted a pair of socks for John.

After an argument with the Indians, they grew even angrier at the white settlers, and with a loud war-cry they began their destructive mission. One of the elder men, Massiah Bahannan, was being approached by a warrior when he dropped to his knees and began praying. The Indians were very superstitious, and when they saw this, they thought he was calling to their God "Shenab." They became very frightened and immediately dispersed, leaving the settlers wide-eyed with amazement.

Karen died in Grass Valley when she was eighty-three years old and was never known to have an enemy, but many were her friends.

Never was a truer sentiment spoken than that of the bishop of Koosharem when he said, "Here lies the most noble character I have ever known, the Mother of Grass Valley."

MT. PISGAH cemetery memorializes one of the most tragic chapters in early Mormon history. The Mt. Pisgah settlement was established by Parley P. Pratt in the early months of 1846. Here several thousand acres of land were fenced for cultivation—a project similar to that of Garden Grove, which lay approximately twenty-seven miles eastward. Like Garden Grove, Mt. Pisgah served two purposes: a resting place for the exiled emigrants and a source of provision for the companies moving westward.

Monday, July 7, following a quarterly conference in West Iowa District,



MT. PISGAH MONUMENT, WITH WALTER F. WHITEHEAD (STANDING, LEFT), PRESIDENT LEO J. MUIR (STANDING, RIGHT), AND (SEATED, LEFT TO RIGHT), ELDERS JAMES P. HAWKES, FREDERICK K. BALLI, AND LYNN C. NELSON. THE PICTURE WAS TAKEN BY ELDER GERALD E. ALLEY.

it was my privilege to make a second visit to this sacred spot. Walter F. Whitehead, formerly of Provo, Utah, and now of Iowa, took a party of missionaries by automobile from Des Moines to Mt. Pisgah. In addition to Brother Whitehead and myself there were in the party District President Frederick K. Balli and Elders James P. Hawkes, Gerald E. Alley, and Lynn C. Nelson. Mt. Pisgah is approximately forty miles south (slightly west) of Des Moines. It is five miles northwest of Thayer, Union County, Iowa.

On the 18th day of May, 1846, President Brigham Young and several of the apostles visited this hamlet and effected a temporary Church organization. Elder William Huntington was appointed president, with Elders Ezra T. Benson and Charles C. Rich as counselors.

Because of severe winters, inadequate shelter, and scant food supply, many Saints in this colony died of exposure and privation during the winters of '46, '47, and '48. They lie buried beneath the quiet turf of Mt. Pisgah.

It is gratifying to note that this heroic experience in Church history has been properly memorialized. By the side of the road—just a weed-bordered lane—stands a huge, rough stone perhaps forty-five inches high and securely set in the ground. Cemented into the face of this stone is a bronze plaque which bears the following inscription:

1846
MT. PISGAH
SITE OF THE
FIRST WHITE SETTLEMENT
IN UNION COUNTY
ERECTED BY THE
NANCY MCKAY HARSH
CHAPTER
AND THE IOWA
SOCIETY
D. A. R.
1928

Mt. Pisgah consists of a single acre of ground—a perfect square—facing east and sloping gradually toward the west. This acre plot is securely fenced and is covered by a soft carpet of native grass, customarily mowed once each year. Six trees, most of them hickory, stand in irregular order near the east border of the tract. A stately monument, erected in 1888, marks the exact center of this plot. This monument stands upon the mid-point of a pedestal of solid cement and the four faces of the column carry the names of those buried there, in addition to the following inscription:

This monument—erected A. D. 1888 in memory of those members of the Church of Jesus Christ of Latter-day Saints who died in 1846-1847, and 1848 during their exodus to seek a home beyond the Rocky Mountains.

Vandals or souvenir seekers have chiseled from the face of the stone a fragment two inches by six inches in size which takes the capital "H" off the name of William Huntington. The monument is not otherwise damaged or defaced.

Editor's Note: An "Improvement Era" article on Mount Pisgah appearing in volume 40, pages 20 to 21 (January, 1937) gives further details on Mount Pisgah, including a complete list of those who were buried there, whose names are inscribed upon the faces of the monument.



TANGIBLE PAYMENT

THE STORY OF TWO WHO FOUND SOMETHING THAT MATTERED MORE.

By GEORGE PETRICK

HERB KOLTON looked for some time across his desk toward Alice Weil, who pecked at a typewriter modestly and most efficiently, before he grasped her chair and swung her around:

"Do you realize I've been trying to enter into a conversation with you?" he said, perching himself on the litter of papers.

Alice waved him off: "I haven't time to talk with you."

"What's so frightfully important?"

"A little girl wants a doll," her eyes becoming earnest, "and a new dress. A little boy with hair like—well," with a quick glance at him, "like yours, needs a new pair of trousers for the ones he tore while playing baseball. And both of them—and dozens of others—need a lot of other things."

He stared his curiosity.

"Have you ever had the feeling of not belonging to anyone?" asked Alice.

His lips tightened. Yes, he had. After his father's death in the explosion at work, his mother struggled to rear the little boy. And when she died. . . . It was all something that Herb had shunted into the back of his mind, content to let it remain a dim anguish. Now Alice's question tore it back out of the years he wanted to forget.

All this he tried to explain and in some measure his fumbling words did convey what an orphanage had meant to him—the cold, forbidding regulations; the iron shell of system and order; the stern, unloving attendants, blind to the timid wistfulness of the children around them.

"But this is different," insisted Alice, her brown eyes soft with a kindness that made Herb gulp. "This is a place where people make a 'home' for children until they find them a real 'home.'"

"It is?"

"Oh, it is. Why not come with me the next time I go out for a visit?"

Had anyone but Alice asked this, he would have refused immediately. But he could not deny her.

Herb was doubtful about any possible value to be gained from the trip. His whole life had trained him to distrust, for his experience had shown him that people were selfish and hard and false, all for themselves and themselves only, with no consideration for those around them. Then Alice came to work at the next desk and her curious mixture of competence and naiveness drew his interest. Her work so completely absorbed her that the office noise and action swirled around her without penetrating the shell of isolation. Particularly was this true when, after her regular tasks were completed, she entered into her church activities.

Herb smiled down at her now as they stopped before the Children's Home, although he still harbored a twinge of resentment and doubt.

"Well," with anticipation tilting in her voice, "here we are." Herb nodded gloomily. "Oh, come on," seizing his arm as he hesitated, "you'll love some of these youngsters." He shrugged his shoulders.

Pausing only to fling a brief greeting to the capable woman at the door,

Alice swept in, saying quietly: "These are my special darlings." The children greeted her with such an uproar of glee that Herb decided she was also their darling.

"Aunt Alice," cried a little girl, her face shining with a happiness almost too much for such a small person to hold. She tugged at Alice's dress.

"What is it, Doris?" dropping to her knees so that her lips were close to the beaming child. Other children flocked around, until Alice was engulfed in a clamor of laughter and calls. From the side, Herb watched and marvelled.

After Alice had distributed her gifts and kissed the last wriggling bundle of joyous excitement, she turned to Herb. "This, children, is Mr. Kolton, a friend of mine."

They were shy, afraid of his stern face, but willing to welcome him because he was a friend of Aunt Alice. Herb returned their greetings with a grin that made worse by his own uneasiness.

"Weren't they marvelous, Herb?" she glowed, on the way home.

He smiled wistfully, longing to capture the same exaltation that she had. But he could not. To him, the youngsters remained only noisy children, clamoring for attention and favor. Certainly they were to be pitied. But that was all.

"That first little one was sort of cute," he admitted.

"Doris? Oh, she's such a sweet little thing. And so excited about the party we're planning."

IN THE days that followed, Herb found the time after regular
(Continued on page 614)

CHIAPAS RUINS

By Charles E. Dibble

MEXICO's southernmost state, Chiapas, is dotted with ruins, most of them well covered with vegetation and as yet unstudied. These ruins belong to the ancient culture of the Maya. Excavation and research in the region of the Maya has established with reasonable certainty a number of facts regarding these *monticulos* or "little mountains":

First: The mountain of earth represents the last structure and usually covers two or three earlier structures.

Second: The pyramid-shaped structure represents only the foundation or base of a building. The summit was never pointed but leveled off, and over a small square was erected a small temple with walls of wood, adobe or stone. The rooms were small and few in number, sometimes only one or two. Windows or openings for light were not very common, and when they did occur they were very small and usually in the form of a "T".

Third: These ruins do not represent the inhabited part of the ancient cities but rather the civic and religious centers of the people. The Maya of a thousand years ago lived and built their homes much as do the present-day natives. A framework of slender poles securely bound together is covered with palm leaves. The palm leaves are so placed that the smoke from the fire within filters through the roof, but the rain torrents from without seldom enter.



A NATIVE VILLAGE OF TODAY, OR OF 1000 A. D.



A MOUND STILL COVERED WITH VEGETATION IN HUIXTLA, CHIAPAS.

Ten Commandments

FOR TEACHERS

By HECTOR LEE



THERE are "first-nighters" in Church classes as there are in the courses offered in secular education—"first-nighters" who feel the need for further advancement in understanding the Gospel or for enlightenment in any form, but who quickly lose interest for one cause or another and simply don't bother to come again. There are always the faithful, who "endure to the end," but the greater number are not so determined. Skillful teaching can win and keep these "first-nighters." Here is a decalogue which may remind a people who are primarily a teaching people to cross the "e" and dot the "i" in "teaching."

1. Be interested in your students—sincerely, not superficially; individually, not collectively. Be alert to their ambitions, desires, and tastes; be sympathetic when they are in distress. Be their friend, and they will be yours.

2. Be interested in their course. Prepare your lessons. Know your material so well that your students will respect you for your knowledge and have confidence in you as a teacher. The student who is able to see the bottom of a teacher's knowledge soon loses interest.

3. Be patient. Never forget that learning is elaborate and painful toil for some people and that you are their master in knowledge only, their servant in all else.

4. Be honest. If you don't know the answer, don't try to bluff. . . . Another kind of honesty is keeping promises; don't forget to bring those pictures or that chart you promised last week. And don't fail to attend your own class regularly and punctually.

5. Be cheerful. If the teacher is long-faced, the class will be dull; and no

matter how packed with information it is, the course will bog down. Learn to see the humor of your subject and your students will enjoy you.

6. Be yourself. Affectations of dress, speech, or manner arouse disgust, not admiration. If necessary, seek out that rare friend who will tell you the truth, take him to visit your class; get him to describe honestly your teaching personality, and then believe everything bad he tells you. And remember that affectations of thought, poses in attitude and opinion, are to the man of sense just as nauseating as any other form of insincerity.

7. Be sensible. Look in the mirror occasionally and see. Listen to your voice occasionally and hear. One can be neat even if he is not handsome; one can show good taste even if he is very poor.

8. Be loyal to your superiors and to the other teachers. People do not respect a person who criticizes his superiors. If you do not agree with a policy or method, the best you can do is keep your mouth shut when around your students. There will be other—proper—times and places for you to assert your dissatisfaction.

9. Be progressive. Try to keep up with the world and always keep ahead of your students—in your own field, anyway.

10. Be optimistic. "There is nothing either good or bad, but thinking makes it so." (*Adult Education Bulletin*, April, 1941.)

LOOKING BACK AT

Ancient America

By WILLIAM and DEWEY FARNSWORTH

Brevities

By Albert L. Zobell, Jr.



CEMENT BLOCKS IN MUSEUM AT SAN JUAN TEOTIHUACAN

Throughout Mexico and especially in San Juan Teotihuacan which is twenty-eight miles northeast of Mexico City, are found evidences of cement of superior quality. While the modern grades are composed chiefly of coarse gravel with a topping of cement, the ancients used fine sand for their base, effecting a product which has endured for hundreds of years. Added to this, these ancient builders seemed to have perfected also the art of coloring cement, remnants of which are found in numerous places. These huge blocks of cement in the museum at Teotihuacan are covered with hieroglyphics and pictures depicting the art of writing in its primitive form.



PYRAMIDS AT TOLUCA

(Above and Below)

Near Mexico City is situated the picturesque little village of Toluca whose archaeological zone of about eleven pyramids has recently been uncovered. Only three mounds have been entirely excavated. "Calmeacatl" or priests college on the lower level, "Quetzalcoatl" pyramid higher up, and above this the "Temple of Tlaloc" and "Tzompantli" or house of skulls, on the outer wall of which may be seen ten sculptured skulls in stone, likewise protruding from the same walls 250 "pegs" of stone four inches in diameter to which it is thought were hung the heads of sacrificed prisoners. These pyramids are formed of uncut stones and cement and the round structure shown in the picture is the only one of its kind to be found on the American continent. The round open excavations in the foreground have been a source of dispute to archaeologists as to their use. They may have been cisterns for the storage of water, or grain bins. Some have even ventured the opinion that because of their blackened interiors they were used as fire boxes for the melting of ores.



ACTUALLY there is a difference of only seven hundred ninety-three words between the number of words attributed to Jesus of Nazareth, as recorded by Matthew, whose account of the Savior's career is more complete than any other of the New Testament authors, and the number of words uttered by the resurrected Christ during His ministry on the American continent, as recorded in the Book of Mormon in Third Nephi. St. Matthew gives 14,148 words and Third Nephi 13,355 words as spoken by the Redeemer.

But Nephi, referring to the instructions the assembled throngs received from Christ, freely admitted: "And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach the people." (3 Nephi 26:6.)

We may contrast the comparative scarcity of direct information in these two books with the mass of knowledge that daily comes within our grasp: a metropolitan newspaper could print the 27,503 words quoted by both Matthew and Nephi in less than four and one-half pages of newsprint, while a radio station could easily broadcast the same information in four hours and forty-five minutes. The news editor figures that eight hundred words fill a column, eight columns make a page, and a radio announcer averages one hundred words a minute.

Sixty-one men have become members of the Quorum of the Twelve during the past one hundred and six years. Their average age upon appointment has been forty and three-fourths years. They have served for an average of twenty years each. The youngest Apostle to be ordained was George A. Smith, who was twenty-two years of age; the oldest to be appointed was Charles W. Penrose, at seventy-two. Alonzo A. Hinckley had the shortest career as an active member of the Council of the twelve: two years and two months. Franklin D. Richards was a quorum member for the longest period: fifty years and ten months.

Six of the original Apostles, chosen in 1835, lost the faith and were excommunicated. Eleven of the sixty-one Apostles were excommunicated; two of these returned to the Church. Two Apostles suffered martyrdom for their belief.

Twenty Apostles attained office before the Saints settled Utah; one of these, Willard Richards, was ordained while on a mission in England.

STRENGTH

By Mabel Jones

I LOVE the temple on a stormy day;
It stands so tall and firm, so soundly made
It matches graying skies with deeper gray,
And meets the tempest boldly, unafraid.
The wind and rain beat at its walls as though
A thousand furies charged with wrath un-
curbed
Would force an entrance with each pelting
blow.
The temple stands serene and unperturbed.

I would that I might build a stronghold thus,
That when the winds of life should blow
my way
I'd meet them without fear or doubt or fuss
But wisely, sanely, calmly live each day;
And stand aloof when trouble or despair
Would storm my faith and lay my ideals
bare.

THE BAD LANDS

By Cristel Hastings

SUN's a-sinkin' in the skyline
Makin' all the country gold;
Purple mountains rim a valley
Where thar's gold, so I've been told;
Tumbleweeds go racin' madly
With the winds that never cease,
An' at dusk a starved coyote
Wails until thar is no peace.

These are bad lands, dry an' wicked.
Man an' cayuse have died here
While the water-hole they thirsted
Was mirage—now far, now near.
Little winds keep flyin', cryin'
In this desert hole o' sand
Till it seems, to stay here longer
Is jus' more than I can stand.

These are bad lands, full o' mis'ry,
Rattlesnakes, an' all the rest—
But the winds keep blowin', knowin'
I am part o' this old West.
So I'm prospectin' around here—
Must be gold in them thar hills—
Mine's the hope o' gold eternal
An' a water-hole that fills.

LET ME GRIEVE

Geneva Dickey Watson

I NEVER see the dropping leaves
But something in me stops and grieves,
Though I know well the parent tree
Each spring will bud forth cheerily;
And dropping leaves have rightful place—
They net the ground with gypsy lace,
And pouring life-strength in the earth,
They help the rootlets starting birth.

Yet, ordered seasons all must pass,
From tender green to frozen grass,
Yet, for one moment I must share
This grief of lost leaves in the air.

LIBERTY PARK

By Rose Thomas Graham

THE old park was not like it is today;
Around its edges it was woody-wild,
With trees so thick that only little folks
Could wind between. The trunks were not
so big,
But some would hide us, if we pulled our
skirts
In tight, and tried to stretch as tall as they.
We played at hide-and-seek, and peek-a-
boo;
Then when our tired legs would run no more,
We'd hunt a little clearing in the shade
To eat the lunch that mother had prepared,
And listen to the birds, for it was spring.

The old park was not like it is today:
The driveway was a circle then, as now,
But not so wide and it was deep in dust;
Or if, by chance, it rained, the mud would
fly.
Old Mat, the horse, would jog at steady
pace.
He knew the way, and at the middle road
Would turn in where the horses liked to
drink.
We did not like, but patiently we'd wait
Till he had had enough; then we would
coax
To go around again. 'Twas summer now.

The old park was not like it is today:
Dead twigs and brush are raked up clean
and burned:
The lawn kept newly mowed. In spraying
hose
The rain-bow colors dance in water drops.
'Tis very beautiful, but in my youth
We'd wade through leaves knee-high and
love the swish
And crackle as we walked, or ran, or
jumped.
Or tumbled down, then up to try again.
The air, less balmy now, the day-time short,
So home we'd race to kitchen fire and
warmth:
With arms we'd hug ourselves, for it was
fall.

The old park was not like it is today:
The few remaining trees of other years,
Are, even now, brought low for newer
green.
Do patterned flower beds have more appeal
Than did my crooked paths and unkempt
trees?
Do children, with their modern slides, feel
joy
Beyond my own in dried up leaves? Per-
haps.
But often when I'm dreaming quite alone
And visions of the past come back to me—
With all the simple freedom that it brought,
I like God's park just as it used to be.

Photograph by Gladys Mildred Relgea



DEDICATION

By Dott Sartori

MY memories are like a coverlet
Laid gently on his past,
Laid tenderly upon his every word,
The first, the last.

As light as eiderdown, impervious
To cold forgetfulness,
Protecting for those left the sacred years.
The joyousness.

This winter weeping nourishes the roots
Of all his little deeds,
Restores again to fadeless blossoming
His boyish needs,

And I lament no single tear of these
That watered leaf and stem
Preserving like a full and sweet bouquet
His life and them.

From a heart's long harvesting and things
he left,
I built and dedicate
This printed monument where he may be
Articulate,

Though his leaping pulse is stilled like
fountains
At the park in fall,
I lift this leaf, and he is there as if
He heard my call.

CHOOSE WELL YOUR WORDS

By Harry Elmore Hurd

THE word is life and laughter, uncon-
fined—
It bleeds and weeps and seizes on the mind
With swift insistence. Write the word with
care,
Lest fluid joy be tintured with despair,
And all the days remaining to a man
Be dark with imminent grief. Let poets plan
And fit the patterned words with due regard
For men who bear their burdens up the hard
Steep slope of time—remembering that
death
And life are separated by a breath,
Both brief and final. Ponder well and long
Before selecting symbols for your song
Since men will memorize the wondrous
word.
If it has power to heal when it is heard.

WEATHERVANE

By Ernestine Mercer

WHAT fun to be a weathervane
And pose against the sky,
To mark the destination of
Each wind that dances by,

To be so useful and so gay,
By all the world looked up to;
Though leading such a fickle life
Remaining incorrupt, too.

Now such a combination of
Extremes is most disarming—
Why, bless my heart, there's one thing that's
Dependable and charming!

The Church Moves On

B. Cecil Gates Passes

B. CECIL GATES, 54, former assistant director of the Tabernacle Choir, and nationally known composer, died August 29, at his home in Salt Lake City.

In his lifetime he was the director of the Lucy Gates Grand Opera Company—named for his sister, now Mrs. A. E. Bowen—which played many operas in the old Salt Lake Theater, supplementing local musical talent with guest stars from the Metropolitan Opera Company, and other eastern musical organizations; director of the Salt Lake Oratorio Society; and head of the music departments of the L. D. S. University and the Utah State Agricultural College. He was an organizer of the McCune School of Music.

His best-known musical arrangements and compositions include: "The Lord's Prayer," "My Redeemer Lives," "Cornfield Melodies," "Neath Your Window," and the choral works "Restoration," "Eternal Life," and "Resurrection Morning."

Although ill health had required his retirement years ago, he continued arranging musical compositions, putting the last touches on the second of two volumes of *Gates Anthems* only a day before his death.

He is survived by his wife, Gweneth Gibbs Gates; four daughters, Gweneth G. Mulder, Emma Lou G. Ashton, Helen and Ruth Gates; his father, Jacob F. Gates; Harvey and Frank Gates, brothers; Leah D. Widtsoe and Emma Lucy Gates Bowen, sisters, and two grandchildren.

Funeral services conducted September 2 in the Assembly Hall were attended by all the First Presidency and many other of the General Authorities. The Tabernacle Choir sang music written by the late composer.

7 Point Welfare Program Outlined

CALLING upon the Church membership to intensify production to take care of needs for as many as five years, Elder Harold B. Lee of the Council of the Twelve and managing director of the Church Welfare Plan advised welfare workers of Salt Lake Region on August 12 to adopt the following:

1. Intensify production with no let up.
2. Provide fully for needs of worthy members.
3. Urge all families in the region to store food for at least one year. The Welfare officers should give aid and instructions in storing non-perishable foods.
4. Do not wait for an emergency but plan Welfare projects for the future which could provide work for all members, even those who may be prosperous today.



BRIGHAM CECIL GATES

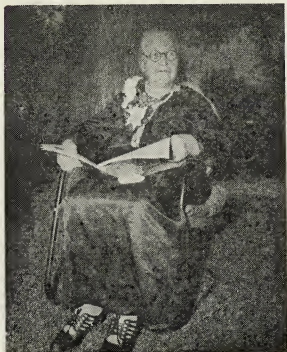
5. The adoption of a project by every Priesthood quorum in the region.
6. Develop a greater spirit of fraternalism.
7. Improve the crafts and skills of all Church members and make a careful analysis of working power.

Last of 1847

Pioneers Dies

THE last personal tie with the first year of Utah's pioneer history was severed August 18, with the death of Mrs. Mary Ann Park Brockbank, who was the sole surviving pioneer of 1847. She was 98.

She was four years old when she entered Salt Lake Valley with her three sisters and parents in September, 1847, all members of the Edward Hunter and John Taylor wagon trains from Winter Quarters.



MARY ANN PARK BROCKBANK

Two years later her family was called to what is now Provo. There she lived until she was eighteen when her family again came to the Salt Lake Valley.

She married Isaac Brockbank in the Endowment House December 31, 1864, and moved to Holladay, where they lived for more than sixty years in the same house. Twelve children were born to the couple. Mr. Brockbank died in 1927.

Presidents Clark, McKay, Have Birthdays

TWO members of the First Presidency marked birthdays during the month of September.

President J. Reuben Clark, Jr., quietly celebrated his seventieth birthday September 1, by visiting his birthplace in Grantsville, Utah, and attending an outdoor family dinner at his Salt Lake City home.

President David O. McKay, who was born in Huntsville, Utah, sixty-eight years ago September 8, marked the date with a half day's work and by visiting in Ogden. In the evening he was honored by a family dinner in Salt Lake.

South Salt Lake Stake Created

ORGANIZATION of the South Salt Lake Stake, the one hundred thirty-eighth in the Church, was effected August 31, by a division of the Wells and Grant Stakes. Axel J. Andresen was sustained as stake president, with Hubert E. Record and S. Ross Fox as first and second counselors.

The Burton and Columbus Wards were taken from the Wells Stake, and the Southgate, Central Park, and Miller Wards were taken from Grant Stake to form the new unit. The Miller Ward was then divided, creating the Eldredge Ward, giving the new stake six wards. Three of them with new bishops: Herbert W. Urry, of the Eldredge Ward; Niels H. Hansen, of the Miller Ward, succeeding Edward J. Solomon, and Jacob P. Burton, of the Burton Ward, succeeding President Andresen.

The stake was created under the direction of Elders Joseph Fielding Smith and Harold B. Lee of the Council of the Twelve.

Joseph E. Robinson Dies

JOSEPH E. ROBINSON, 73, president of the California Mission from 1901 to 1919, died at his Los Angeles home, August 7. His long, active career in the Church and state included membership in the Utah constitutional convention in 1895.

Tabernacle Choir Sings on Coast

THE three powerful tenets of the church—an ideal, a prayer and a song—were exemplified in this program . . . the program was varied but the ideal was apparent in the words of all, a religious idealism, a challenge to modernists and an exhortation to the faithful. Prayers were offered in the music . . . The choir . . . has an unusual balance and blend . . . maintains a smooth symphonic quality.

Such was the praise written by Isabel Morse Jones, music editor of the Los Angeles *Times* after hearing the Salt Lake Tabernacle Choir sing the traditional Mormon hymns and songs loved wherever music is heard, in their appearance at the famed Hollywood Bowl on August 20, before an audience of fifteen thousand.

The next night, August 21, the Tabernacle Choir received the highest praise in San Francisco, where they were presented by the San Francisco Opera Association in the Civic Auditorium to an audience of some five thousand persons.

Both cities had proclaimed special days in honor of the choir.

The choir left Salt Lake City for Los Angeles on Sunday, August 17, following the regular broadcast, and traveled by a special train of eighteen cars, with more than four hundred forty people on board, more than three hundred of whom were choir members, and returned via San Francisco a week later, August 23, after a trip of more than two thousand miles. Lester F. Hewlett, president of the choir, made the tour with W. J. Thomas as tour manager; J. Spencer Cornwall, conductor; Richard L. Evans, commentator; Richard P. Condie, tenor soloist and assistant conductor, and Alexander Schreiner and Dr. Frank W. Asper, accompanists. Bishop Marvin O. Ashton met the choir in Los Angeles and returned with them. (See also page 581.)

J. Karl Wood Becomes Seminary Aide

APPOINTMENT of J. Karl Wood, formerly principal of the Hyrum, Utah, seminary, to become a seminary supervisor in the Church School system,

has been announced by Dr. Franklin L. West, Church Commissioner of Education.

In his new capacity Elder Wood will assist in directing work in the one hundred eight seminaries which provide week-day religious instruction and other activities for twenty-two thousand students of high school age in the intermountain area.

Ten Seminary Teachers Named

DR. FRANKLIN L. WEST, Church Commissioner of Education, announces the following new appointments as seminary instructors: J. Wallace Johnson teaching at Lyman, Wyoming; S. George Ellsworth teaching at Bunkerville, Nevada; Eldin Ricks teaching at Overton, Nevada; Ellis H. Rasmussen teaching at Weston, Idaho; George T. Boyd teaching at Mesa, and at Phoenix, Arizona, as principal; Anthony I. Bentley teaching at Afton, Wyoming; Jay Christensen teaching at Manassa, and Sanford, Colorado; Calvin Bartholomew teaching at Escalante, Utah; Harold L. Dean, Menan, Idaho; Jack Cherrington, Grace, Idaho.

Elder Brown Speaks At Fort Lewis, Washington

ELDER HUGH B. BROWN, the Church Army Coordinator, was the speaker at the Sunday evening services in the United States Army Chapel at Fort Lewis, Washington. In his address he called for righteousness, strength to withstand temptation, and faith. He cited cases in the lives of Washington and Lincoln where prayer played a very important part in guiding the leadership of the nation. The meeting was well attended by both the men in uniform and the members of the nearby branches of the Church.

British Mission Sets Apart Home Missionaries

ONE hundred home missionaries were set apart in the British mission between June 1, and July 10, wrote Elder

A. K. Anastasiou, acting president of the British Mission in the *Millennial Star*. In the same issue, July 10, it was reported that since all the American missionaries were withdrawn two years ago, thirteen British missionaries have served six months apiece and now have returned to their homes, while twenty-seven others are now in the field.

New B. Y. U. Building Installs Chimes

A SET of chimes is being installed in the tower of the new Joseph Smith Building at Brigham Young University. The chimes, a gift from the 1940 graduating class, will be connected to a public address system with a loud speaker in the tower that will magnify the notes electrically so that the chimes may be heard over the campus.

B. Y. U. Plans Founder's Day

PRESIDENT FRANKLIN S. HARRIS has announced October 11 as the annual Founder's Day at Brigham Young University. The exercises, to be held in the new Joseph Smith Building, will be built around the life and teachings of the man after whom the building was named. An important part of the program, this year, will be the dedication of this building.

Relief Society Board Adds New Member

DR. FLORENCE JEPPELSON MADSEN, professor of music at Brigham Young University has been appointed to the General Board of the Relief Society. She was also made chairman of the Relief Society music committee which is planning special musical events of the 1942 centennial year.

Two Chapels Dedicated

THE Elmhurst Ward Chapel of the Oakland Stake was dedicated August 31, by Elder Charles A. Callis of the Council of the Twelve.

The Mt. Pleasant South Ward, North Sanpete Stake, was dedicated September 14, by President J. Reuben Clark, Jr.

(Continued on page 604)

LEFT, VIEW OF THE TABERNACLE CHOIR IN HOLLYWOOD BOWL, AND RIGHT, A PART OF THE VAST AUDIENCE THAT CAME TO HEAR THEM.

Photos courtesy Deseret News.





THE NEW OAHU STAKE TABERNACLE

President McKay, Bishop Wirthlin Return

PRESIDENT DAVID O. MCKAY returned to Salt Lake City September 1, after dedicating the new Oahu Stake Tabernacle August 17, and making a tour of the Hawaiian and the Japanese Missions there in the islands. President McKay was accompanied by Bishop Joseph L. Wirthlin and Sisters McKay and Wirthlin. (See also page 640.)

New Grant Stake Ward Formed

SPRINGVIEW WARD, Grant Stake, was created August 31, by a division of the Wandamere Ward. Iris B. Morgan was sustained as bishop of the new ward.

Visitors To Temple Square Gain

VISITORS registering at the Temple Square Mission in Salt Lake City from January 1, through August 3, 1941 numbered 390,876, compared with 286,644 for the same period last year, according to a report of John H. Taylor, mission president. In each case the visitors came from all parts of the globe.

William H. Pettigrew Dies

WILLIAM H. PETTIGREW, 81, head of the Salt Lake Temple proof reading department, and former mayor of Nephi, died in his Salt Lake City home, September 4. He was the father of Alma H. Pettigrew of the Y. M. M. I. A. General Board.

His life of activity for the Church and civic groups included a mission to the Southern States, 1891-93, a term as bishop of the Nephi First Ward, and membership in the commission which erected the Mormon Battalion monument on the Utah State Capitol grounds.

Priesthood Pageant Planned For October 1-3

EIGHTEEN Stakes of the Salt Lake region will join in presenting the Aaronic Priesthood pageant, "Prepare Ye the Way," October 1 to 3, in the Salt Lake Tabernacle under the direction of the Presiding Bishopric. The pageant, written by Evelyn N. Wood, will have over one thousand persons in the cast, including a chorus of four hundred fifty voices under the direction of N. Lorenzo Mitchell.

Wyoming Preserves Old Pioneer Road

FENCING of a strip of land, two hundred feet wide and a half mile long, by the Wyoming State highway department has preserved a section of a near-century old highway across the nation. Located twenty-two miles east of Farson, and but a short distance from historic Pacific Springs, the fenced portion is partly on a hill top where it cannot wash in with the storms. This road was used by Oregon-bound settlers, Mormon Pioneers, and California gold-rushers. At the height of its career, the trail was beaten "ten wagons wide" with ruts as much as three feet deep. The intervening decades of storm and trampling by sheep and cattle have failed to fill in the path westward.

Church Musicians Attend Institute

WITH leading musicians as consultants, music teachers who direct classes for choristers and organists throughout the Church participated August 28, in their annual Teachers' Institute at the McCune School of Music and Art in Salt Lake City.

More than five thousand students have enrolled in classes conducted in the past six years as a result of this institute, which is under the direction of the Church Music Committee.

Hawaii Honors L. D. S. People

PRECEDING the dedication of the Oahu Stake tabernacle, The Honolulu *Star-Bulletin*, "Hawaii's greatest newspaper," ran four pages of illustrated material pertaining to the new building. About twenty-four articles of wide interest pertaining to the Mormon Church were printed along with many beautiful pictures.

Editor Riley H. Allen's leading editorial congratulates the L. D. S. people and he remarks:

This tabernacle is more than a remarkably beautiful building from which all the people of Hawaii may benefit and of which this city may very well be proud. It is more than an outward symbol of a particular religious sect. It is a monument to the remarkably fine record of substantial, upright citizenship which the members of the Mormon faith have established in Hawaii as well as elsewhere.

The Mormons have been in these islands now nearly a century. . . . They have contributed largely to the growth meanwhile of Hawaii to its present cultural, industrial, and religious dimensions.

Arizona Pioneer Descendants Observe Historic Fete

IN the shadow of Graham Peak where the historic Jacob Hamblin family paused in its wanderings, the descendants of that family and of other hardbitten pioneers gathered at Thatcher, Arizona, on July 24, 1941, in commemoration of the 94th anniversary of the arrival in Salt Lake Valley of Brigham Young and his band of Mormon pioneers, July 24, 1847.

The Graham County Mormons, some 3,000 strong, count among their number many of those same pioneers whose faces are etched with the lines of early day hardships in Arizona. These watched in a silence pregnant with memories while a pageant by the members of the St. Joseph Stake depicted the trek of the Mormon column from Nauvoo, Illinois, to Salt Lake City, thence to Arizona. Scenes of tragedy and despair encountered on every hand by those early day Mormons moved impressively toward the climax, wherein the choir from the Pima Ward sang "Come, Come Ye Saints." Other scenes depicted the trials of the Jacob Hamblin family.

J. M. Smith of the presidency of the St. Joseph Stake, Thatcher, Arizona, urged that the day be considered not a holiday, but a holy day in the history of the Church.—Reported by I. Thomasson Naumann.

Triplets Enter Missionfield

ELDERS William A., Willis A., and Willard A. Jensen, triplet sons of Mr. and Mrs. Hyrum A. Jensen of Marion, Summit County, Utah, left Salt Lake City, September 18, to labor in the Spanish American Mission.

Mural of First Primary Dedicated

A MURAL depicting the organization of the first Primary of the Church was unveiled and dedicated amid impressive services on Sunday, August 24, in the Farmington Ward Chapel, scene of the organization.

The first meeting of the Primary, held August 25, 1878, under the direction of Aurelia S. Rogers, a Pioneer mother, was attended by two hundred fifteen of the two hundred twenty-four children of the ward.

The eight by twenty-five foot painting by Lynn Faussett and Gordon Cope, Utah artists, hangs behind the chapel's pulpit. They finished it after studying old photographs of those who attended the meeting. It was unveiled by Anne and Fisher Squires, great-great-grandchildren of Mrs. Rogers, and dedicated by Elder Charles A. Callis of the Council of the Twelve.

Music for the program was furnished by the Farmington Primary Children's Chorus. Six hundred were in attendance at the meeting.

Barracks, Smelter Monument Dedicated

A MONUMENT was dedicated August 20, two miles south of Stockton on the Rush Valley road in Tooele County, marking the site of the first army barracks in Utah. Here in September, 1854, a detachment of the United States Army from Fort Leavenworth, Kansas, the first to enter the Rocky Mountain region, erected quarters, stables, and corrals under the command of Colonel E. J. Steptoe.

The marker, which is the ninety-seventh erected by the Utah Pioneer Trails and Landmarks association, also



PRIMARY ORGANIZATION MURAL IN FARMINGTON WARD. (See story, this page.)

commemorates the first Utah smelter, erected by W. S. Godbe, of Chicago, in 1871.

Missionaries Released In July, 1941

Argentina: Asael D. Palmer, Lethbridge, Alberta.

Brazilian: Ferrel W. Bybee, Smithfield, Utah; George J. Angerbauer, Salt Lake.

California: Eldon C. Morgan, Lorenzo, Idaho; Sherman Parker, Richfield, Utah; Angela A. Smurthwaite, Baker, Oregon; Kay Poulson, Richfield, Utah; Chester G. Wakefield, Winslow, Arizona; Veda Steele, Iona, Idaho; Howard L. Randall, Ogden, Utah; Elaine A. Jensen, Marion, Utah; Nelson L. Jack, Chin Lee, Arizona.

Canadian Mission: Lillis L. Widdison, Rexburg, Idaho; Charles W. Romney, Salt Lake; Richard D. Poll, Ft. Worth, Texas; A. Boyd Ostler, Salt Lake; Basil W. Fife, Brigham, Utah; Warren F. Carr, Berkeley, California; Samuel W. Clark, Tooele, Utah; Hibbert N. Beesley, Pocatello, Idaho; Elwood K. Whitehead, Twin Falls, Idaho.

Central States: Milton L. Wellmann, Salt Lake; Walter B. Wells, Salt Lake; Floyd L. Thompson, Elfrida, Arizona; Alvin C. Soderborg, Salt Lake; Newel S. McKee, Tridell, Utah; George E. Lyon, Vernal, Utah; Robert C. Joyce, Salt Lake; Ethan Echols, Pima, Arizona; Edwin C. Cox, Cedar City, Utah.

East Central States: Lois Nichols, Murray, Utah; Charles I. Worthington, Grants. (Concluded on page 629)

Bishops, Presiding Elders Appointed

RECENTLY appointed bishops and presiding elders in the Church include: University Ward, Chicago Stake, Henry A. Mattis succeeds George Harris.

Whitney Ward, Franklin Stake, Melvin G. Larsen succeeds Orval D. Benson.

Redondo Ward, Inglewood Stake, Joseph L. Rencher succeeds Abel J. Flint.

Ninth Ward, Liberty Stake, George F. Robison succeeds Ralph T. Cannon.

Logan Twelfth Ward, Logan Stake, J. A. Meservy succeeds Parley A. Hill.

Bellflower Branch, Long Beach Stake, Ernest W. Harper succeeds Henry Visser.

Compton Ward, Long Beach Stake, Walter R. Sant succeeds Willard E. Tyler.

Milton Ward, Morgan Stake, Robert H. Giles succeeds Herbert J. Whittier.

North Morgan Ward, Morgan Stake, Joseph E. Rees succeeds Horace Heiner.

Brooklyn Ward, New York Stake, Friedrich Radich succeeds F. Artell Smith.

Marsh Center Ward, Portneuf Stake, James Capell succeeds Wilford H. Sorenson.

Archer Ward, Rexburg Stake, Sterling H. Magleby succeeds J. Ray Smith.

Leota Ward, Roosevelt Stake, Austin Wardle succeeds Imanuel S. Eksund.

Twenty-second Ward, Salt Lake Stake, Roy M. Hill succeeds George D. Jorgensen.

Goshen Ward, Santaquin-Tintic Stake, Evelyn Kirk succeeds W. W. Thomas.

Maywood Ward, South Los Angeles Stake, N. Ursel Anderson succeeds John W. Willes.

Lindon Ward, Timpanogos Stake, Jesse K. Thorne succeeds Leonard S. Walker.

Pendleton Branch, Union Stake, Lorin G. Folland, Jr., succeeds Calvin E. Caldwell.

Wells Ward, Wells Stake, Lon W. Reese succeeds James F. Sheffield.

Herriman Ward, Mest Jordan Stake, Darrel Crane succeeds Milton Bodell, deceased.

L. D. S. Boys in Northern California Camps Invited To Affiliate With Bay Region Church Activities

THE M. I. A. of the Oakland and San Francisco Stakes are very anxious to reach the Latter-day Saint boys in training camps in and around San Francisco Bay District. Both stakes have planned many special activities for entertaining our young men and hope also to have them feel at home and participate in our Sunday Schools, M. I. A., and other activities.

However, many do not know that (Concluded on page 628)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED SEPTEMBER 8, 1941—DEPARTED SEPTEMBER 17, 1941

Left to right, first row: Kenneth Ralph Tobler, June Crahan, Ila Westover, Leida Atwood, Don B. Cotton, Vivian Poole, Eileen Felix, Irma Webster, Wanda Gibbons.

Second row: George E. Watkins, Myreel Smith, Mignon England, Lillian White, Marjorie McBride, Elizabeth Divelt, Sarah Low, Jeana Russell.

Third row: Jesse Davidson, Maurice Dwane Dalton, Iola E. Sorensen, Elsie McGinty, Ruth Pearson, Carme Peterson, Dorothy Goates, LaMar Sainsbury.

Fourth row: Elton L. Wilton, George L. Seay, Eugene Ellsworth, Lellie Webb, Lloyd W. Gensen, Albert L. Payne, David Grant Skinner, John George Cannon, Wm. E. Berrett.

Fifth row: Keith Pendleton, Harold A. Tate, Lloyd Peterson, Frank R. Christianson, Ferris E. Hillyard, Hyrum W. Loucksack, Jr., Keith Nelson, Dean Barz.

Sixth row: Reid E. Bankhead, Von R. Nielsen, Mart J. Petersen, Dean Bruce, Dee H. Barker, Howard J. Thayne, Floyd M. Carlson, Terry L. Hansen.

Seventh row: Rodney Petersen, Willard A. Jensen, William A. Jensen, Willis A. Jensen, Ray E. Foulger, Alma J. Pate, L. Marsden Durham, Rex K. Thompson.

Eighth row: K. G. Ashcroft, Jr., L. R. Walker, J. Robert Anderson, Vergil C. Fewkes, Blaine M. Jackson, Dick Moffat, Ken Homer, Dean Flanders, Vee J. Koyle, Pres. Thomas E. McKay.

Ninth row: Richard A. Allgirth, Bobby K. Taylor, Lowell M. Bleszard, Curzon W. Hallis, Frank D. Day, Grange C. Goff, Loren LaSelle Taylor, Ursel Ralph Embury.



Photo Courtesy 40th Division

CHURCH ACTIVITY COMMITTEE, 115TH COMBAT ENGINEERS, CAMP SAN LUIS OBISPO, CALIFORNIA
 Left to Right: Major Theo. E. Curtis, Jr., Regimental Chaplain; Corporal L. Don Carney, Secretary to the Chaplain; Corporal Karl Manwaring, B Co. (L. D. S.); Sergeant Dean Snow, C Co. (L. D. S.); Private First Class Claude G. Wisler, D Co., Chairman of Protestant Section. Private First Class Roscoe Mapley, H. and S. Co. (L. D. S.); Sergeant Emmett Gabbert, F Co., Chairman of Catholic Section; Sergeant Charles Zimmer, E Co. (Protestant); Corporal Ray Watters, Medical Detachment (L. D. S.); Technical Sergeant Frank Goodrich, H. and S. Co., General Chairman of Committee (L. D. S.); Sergeant Max Allemen, A Co. (L. D. S.); Private First Class Carling Allen, Band (L. D. S.); Private Mabin Benaman, A Co., Jewish Section Chairman; Private First Class Ballard J. Christiansen, Band (L. D. S.); Organist; Private First Class Dennis, Medical Detachment (L. D. S.); Warrant Officer Milton L. Perkins, Band Director, and Director of church musical activities (L. D. S.).
 Note: Private Hideo Asai, chairman of the Buddhist section was not present when picture was taken.

Regimental Committee

By Technical Sergeant A. H. Lee,
 Medical Detachment, 115th Engineers (C)

"THERE is to be no fear that any young man will suffer spiritual loss during the period of his military service. We believe that the young soldier will return to his home with a keener understanding of the sacred ideals for which our churches stand." This statement, made by General George C. Marshall, Chief of Staff of the U. S. Army, was not uttered in a moment of idle chatter, nor was it made merely to quell the perturbed feeling that lies in the strong sincere hearts of the parents, wives, and friends.

The writer is convinced that the above statement was made only after careful consideration, and the activities being carried out in the many army camps prove beyond a doubt that it is a goal towards which the army is marching. The army offers a fertile field for such teaching. Men have been thrown together from all parts of the country and from all types of homes. This group is representative of many different races and religious beliefs, as well as all standards of moral and social viewpoints. With such a heterogeneous group one would think that little could be accomplished, but we have leaders who are tilling the soil in such a way that it cannot help but produce results that will startle the most skeptical.

Here in our own regiment, the 115th Engineers Combat, a twenty-three thousand dollar chapel will soon be available for all religious and cultural activities. While the chapel is being completed, religious services are being conducted, interestingly, invitingly, and educationally in the Recreation Building. Every man is being given a chance to express himself spiritually no matter what his faith, creed, or belief might be. A member of the L. D. S. Church may attend Priesthood and Sacrament Meetings. A member of the Catholic Church has the opportunity to attend Mass. In addition to denominational meetings, an undenominational, but

ATTENDANCE REPORT MELCHIZEDEK PRIESTHOOD MEETING. 115TH ENGINEERS (C) July 27, 1941, 8:00 a. m.

	No. Elders in Unit	Number Present	Number Excused	Not Accounted For
H. & S. Company.....	19	10	7	2
A Company.....	25	22	3	0
B Company.....	11	5	3	3
C Company.....	20	9	5	6
Medical Detachment.....	6	3	3	0
Band.....	10	5	2	3
115th Medical Regt.....	12	8	4	0
Total Elders.....	103	62	27	14
Others Present.....		8		

Percentage of Ordained Elders present.....60%

Percentage present of those who were

able to attend.....82%

(Total enrollment less those who were excused)

Men were excused only for the following reasons:

1. Absent from camp on furlough.
2. Illness.
3. Absent from camp, attending army schools.
4. On military duty during hour of service: guard duty, K. P., etc.

THEO. E. CURTIS, Jr.
 Major, 115th Engineers (C)
 Regimental Chaplain

worshipful service is held each Sunday morning for the entire regiment.

There is one thing, however, that has impressed the writer: a committee under the direction of the Regimental Chaplain, Major Theo. E. Curtis, Jr. This committee is unique so far as this, the 40th Division is concerned. It is being watched with interest to see how it is going to work. As young as it is, it is producing and will continue to produce some startling results.

The committee is composed of fifteen

Peaceful Cumorah

UNDER the caption "Peaceful Cumorah, Cradle of the Mormon Faith," an article from the pen of Ruby Price Weeks appeared in the July Ford News, along with three illustrative pictures.

A few paragraphs are quoted from the article.

"NIGHTTIME motorists unfamiliar with the interesting spots of central New York, wonder at the shaft of light atop a hill just outside the Village of Palmyra, New York, on Route 21. They may have heard of the 'village with four churches on four corners' . . . history may have taught them that Spanish-war-veteran Rear Admiral Sampson was born here . . . recent biographies on Winston Churchill may have informed them that his mother was born thereabouts. But they probably do not know that this little settlement lays claim to being the cradle of Mormonism.

"That is why the arresting shaft of light holds forth; it illuminates the Angel Moroni Monument . . . a true symbol of the constant faith of the Mormon people. . . .

"But in peaceful, obscure Cumorah, the belief and sincerity is just as strong and constant. During the last thirteen years, 400 acres of land have been purchased; the memorial to the Angel Moroni has been erected and the once bald hill transformed into a veritable beauty spot. Every summer an impressive pageant is presented—a pageant which draws thousands of spectators and grows more dramatic year by year. It is given at night and covers the complete history of the Mormon people.

"Pageant-loving motorists thoroughly enjoy this dramatic spectacle from the seats constructed—for the event—at the base of the hill. New York State Police guard the twenty-acre parking place reserved for cars. . . . A gathering of 43,000 spectators was reported for 1940."

members and represents five different religious divisions or philosophies—Mormon, Catholic, Protestant, Buddhist, and Jewish. The committee meets at least once each week to discuss ways and means of making interesting, worthwhile services and to promote attendance and increase participation.

The attendance and interest in religious services is steadily growing in this regiment. This committee, a brain-child of our Chaplain, Major Theo. E. Curtis, Jr., is not only directly responsible for much of this, but is proving an old saying of one of my former instructors, Professor Guy C. Wilson,— "The color of a man's skin is not the index to his soul."

On The Book Rack

WEST OF THE RIVER

(Dorothy Gardiner. Thomas Y. Crowell Co., 1941.)

THE stirring romance of the conquest of the West, a most important chapter in the building of America, is not well known. Therefore this book should be welcomed. It recites informally the early history of "that part of the North American continent lying west of the Missouri River and north of the Santa Fe Trail." First, the western country as a whole and the several early westward routes are described. Then follows the story of the development of the West, from the coming of the first white men and the fur traders to the days of permanent settlement. The early means of transportation, with pack animals, oxen, horses, even camels, are described. The stage coach and the Pony Express appear in review. Indians and adventurers mingle with home hunters and gold seekers. The narrative is fascinating, brimful of human interest. Once begun, the reading of the book will be finished. There are eighteen full-page rare illustrations.

It is unfortunate that in dealing with Utah and the Mormons Miss Gardiner has followed unreliable sources. Nephi did not present the plates to Joseph Smith; polygamy was never mandatory upon members of the Church; the Danites were not formed within the Church; the Church did not at any time engage in blood purging and heretic hunting; the Mormons in '57 did not consider Utah a state independent of the United States; etc., etc.—J. A. W.

WHAT ARE THE VITAMINS?

(Walter H. Eddy, Ph. D. Reinhold Publishing Corp., New York, 1941. 225 pages.)

DR. EDDY, who is professor of Physiological Chemistry at Teachers College, Columbia University, is eminently qualified to write this book on the all-important subject of vitamins—their source, their nature, their purpose, their effects. Dr. Eddy has explained scientifically the chemical nature of each vitamin (so far as is known up to date) as well as indicating how much of each one is needed by the normal individual, and where and how they may be obtained.

The book is timely, gives the most pertinent scientific data on the subject gleaned from the author's own personal investigation as well as a review of the most recent scientific literature on the subject. It should be studied by every teacher of nutrition, by dietitians, physicians, and will be appreciated by intelligent, well-read laymen who should be interested in this important subject.—L. D. W.

THE EATER'S DIGEST

(Asa C. Chandler. Farrar and Rinehart, New York, 1941.)

THIS is the day of "Digests" on every conceivable subject. However, the present volume instead of being a handy-size pamphlet is a book of 330 pages written by a man who is professor of biology at Rice Institute in Houston, Texas.

The whole field of proper nutrition is covered in this book, which is written in a

simple "chatty" manner understood and enjoyed by everyone. Yet it is thoroughly scientific and includes the latest knowledge on the subject. And this information is so very necessary today. Much is heard on every side about "Food will win the war and make the peace," and unquestionably food is the most important factor in human well-being; yet, as Dr. Chandler says, "The average mother and housewife is as ignorant of calories and vitamins as she is of the gold standard or how her refrigerator works." He makes a plea that these truths be taught in the grade schools and especially in high schools, for the youth so

taught may take an invaluable part in the general welfare of the family and community as well.

Parents of today who have not had this opportunity will find the book invaluable. Exception must be taken to certain statements, especially those regarding alcohol as a food; yet on the whole the book is sound.

Charming illustrations add interest to the text, which deals in its table of contents with feeding problems from "calories and vitamins to bellyaches"—L. D. W.

(Continued on page 612)

Announcing a new book to be ready for October Conference *The Presidents of the Church*

By PRESTON NIBLEY

300 pages, printed in large 14 pt. readable type. Beautifully illustrated with large pictures of the seven presidents of the Church. Written in a popular style which will make very interesting reading for children as well as adults. Contains a brief biographical account of the life, accomplishments and missionary labors of the seven great men who have served as leaders of the Mormon people. An ideal book for teachers of Priesthood Quorums and Auxiliary organizations.

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Editorial

THE GENERAL CONFERENCE

THE One Hundred and Twelfth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, with general sessions each day at 10 a. m. and 2 p. m. The general Priesthood meeting will be held in the Tabernacle on Saturday, October 4, at 7 p. m.

Walter G. Smith
John A. Carlisle
David C. McKay

The First Presidency.

STAKE MISSION PRESIDENTS' CONFERENCE, OCTOBER 2

STAKE Mission Presidents from throughout the Church have been invited to participate in a special conference in Salt Lake City, Thursday, October 2nd, under the direction of the First Council of the Seventy. Sessions will be held at 10 a. m. and 2 p. m. in the assembly room on the fourth floor of the Church Office Building, 47 East South Temple Street. The day will be devoted to discussion by the Stake Mission Presidents and assigned speakers of problems pertaining to the Stake Missions.

The regular semi-annual Seventies' Conference will convene as usual in Barratt Hall, 4:15 p. m., Saturday, October 4.

BISHOPS' CONFERENCE OCTOBER 2

BISHOPS of the Church have been invited to participate in a special conference in Salt Lake, Thursday, October 2. Important phases of the work of the Church entrusted to bishops will be discussed in all-day sessions. The Aaronic Priesthood Pageant, "Prepare Ye the Way," will furnish the program for the evening.

The Dangerous Slumber of Indifference

IF WE were called upon to make a list of the evils of our day, the evil of indifference would be well up toward the top. Collectively, men appear to be grossly indifferent toward most things which do not immediately and definitely affect their own lives and comfort. A calamity a thousand miles away has a passing effect on us as we read about it or hear about it, but it is largely an intellectual matter. Comparatively few men are stirred to action by a calamity a thousand miles away. Indeed, it is difficult to stir some from the complacency of indifference toward what goes on even in their own town or in the next street, for that matter, so long as it doesn't contribute to their personal discomfort, or injury, or inconvenience.

Men are a good deal that way about their eternal future, also. Why should they disturb themselves about that which now seems to be a remote hereafter, so long as the day passes pleasantly, so long as no one disturbs their tranquility or challenges their beliefs, or shakes their confidence in the soothing thought that all is well, and always will be, with them. There are ways to quiet the overzealous—there are ways to deal with an active opponent—but how to stir an indifferent man out of his self-complacency is a question that has often begged for an answer.

This thought carries with it a refrain that goes back to the words of St. John who addressed himself thus to the Laodiceans:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed . . . be zealous therefore, and repent. (Revelation 3:15-19.)

This ancient indictment of an indifferent people has another refrain in the words of a later utterance, which says: "Men should be anxiously engaged in a good cause, and do many things of their own free will." (Doctrine and Covenants 58:27.) No man can afford to be indifferent to the issues of the day in which he lives, or to the issues which concern that eternal journey which we are all traveling together. Would that there could be found some quick and sure way to wake all men from the dangerous slumber of indifference.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xliv. What is a Liberal Religion?

THE word liberal, correctly used, has a noble meaning. The true liberal hates slavery of every kind. He battles for human freedom. He wants liberty in thought and action. He is tolerant, free from bigotry, and generous in all his deeds. He places truth above all else and hungers for full truth. He welcomes all new improvements and calls for more—the telegraph, electric light, telephone, printing press, typewriter, railroad, airship, radio. He insists that every new invention must be used for human welfare, with full respect to civil and moral law. In short, the liberal seeks to make better the day in which he lives, and he becomes therefore a crusader for the betterment of the human race.

Such a liberal, to accomplish his purpose, holds fast, without the least concession, to the convictions of his soul. He is anchored to the rock of truth, as he may see it. He never wavers from the basic, underlying principles of the cause, whether of church or state, to which he is committed. All the world knows how and where he stands.

His liberalism lies in his constant attempt to make the underlying unchanging principles of the cause he represents serve the changing conditions of the day. He may differ with the superficial conventions of the past, but not with its established truths. He may refuse to continue the church architecture of the past but will insist that the ancient truths of the Gospel be taught in every building dedicated to worship. He may be forever seeking, under changing conditions, to make the doctrine of human brotherhood more effective in behalf of the needy. He is a believer who seeks to use his beliefs in every concern of his life.

Unfortunately, the word liberal is not now always properly used. It has been used, or misused, for so many purposes that its original meaning has largely vanished. Word-juggling, making a good word cover a doubtful or an ugly cause, is an age-old pastime. Words are too often used as shields to hide or disguise truth. Many men are inclined to hide their true motives behind a word.

The self-called liberal is usually one who has broken with the fundamental principles or guiding philosophy of the group to which he belongs. He is an unbeliever. He claims membership in an organization but does not believe in its basic concepts; and sets out to reform it by changing its foundations. He is forever entangling his unbelief with his membership. He wants the protection of the organization, therefore refuses to admit frankly that he rejects the fundamental beliefs of the cause and seeks truth elsewhere. It is a species of cowardice. In the United States, communists, nazis, or fascists would probably insist that they are liberals. In a church, the liberal refuses to accept the doctrine of the church or the way of life that it enjoins upon its members. It is an undeserved compliment to designate such men by the noble word liberal; they

are apostates from a cause, engaged in building their own cause under false colors, whether in the state or the church. They are often without basic convictions, rudderless mariners, victims of every passing wave. Such men, whatever they may call themselves, are dangerous to human happiness. Certainly, they are not entitled to be called liberals within the organization of which they are members. Their chief pastime is to sow the seeds of anarchy in the hearts of others.

It is folly to speak of a liberal religion, if that religion claims that it rests upon unchanging truth. Neither can one be a liberal in religion except in the application of the underlying doctrine to human needs. It would be as preposterous as speaking of a liberal science, since science rests upon truthful observations of nature. It is only in the use of scientific discoveries that the word liberal may be used. One either accepts or rejects truth. There is no middle course.

Proponents of a liberal religion are probably not certain of the foundations of their own faith and characterize their distrust by the world liberal. They are doubters. For example, a Catholic or Protestant Christian who denies the literal resurrection of Jesus Christ has no right to claim the title liberal. He is an agnostic to, or unbeliever in, a fundamental, necessary doctrine of the church.

It is well to beware of people who go about proclaiming that they or their churches are liberal. The probabilities are that the structure of their faith is built on sand and will not withstand the storms of truth. Usually, if they try to define their liberalism, the teeth of the wolf appear under the sheep's clothing.

Under the definition of true liberalism, the Church of Jesus Christ is preeminently liberal. First, it makes truth and love of truth its foundation. The whole latter-day work was initiated by Joseph Smith's search for truth. "In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right . . . ?" Thus came the first great vision of Joseph Smith; and as a consequence of his search for truth came the other revelations, and the enduring light-giving structure of the Church. In his differences with the beliefs of the churches of his day, he did not seek cover under the name of an existing church. Instead he frankly formed another Church and fought out the issue on the basis of his own fundamental doctrine. It is understood that every worthy member of the Church must likewise seek and find truth for himself. Then, the Church recognizes that there is constant change on earth but insists that every change must respect and use the basic doctrine of the Church, and must be for human good. It declares that men "live and move and have their being" under the law of progress. Change steps upon the heels of change in the unfolding of a progressive universe. The simple eternal truths of existence are combined and combined again, in different ways, but progressively, to serve man on his never-ending journey. It is much as the endless combination of the few numerical digits from simple to increasingly larger numbers. Members of the Church of Jesus Christ of Latter-day Saints do not need to look elsewhere for a liberal Church.

—J. A. W.

CONDUCTED BY MARBA C. JOSEPHSON

"SO YOU'RE MY SON"

By Dr. Theodore R. Martin

How many times have you emptied your son's pockets and been amazed at the conglomeration of things you have found there? Unquestionably you have discovered such important things as marbles, tops, stones for his sling-shot, possibly the

sling-shot itself, nails, pocket-knife, chalk, a chewed-off pencil, eraser, fish-line, and even had your fingers pricked by one of his best bait-hooks. Yes, you have been astonished and sometimes amused, that all these things should come out of two front pockets, two back pockets, and a small watch pocket of one pair of trousers.

Mother, you have been patching the pockets of these trousers or possibly putting in a new seat while the boy is sound asleep in bed after a hard day at play and while Dad sits comfortably reading the evening paper. Sometimes you have bothered Dad with the details and have asked him to speak to the boy about such steam-shovel loads in his pockets, but by morning Dad has forgotten all about it while wondering if he has the proper necessities in his own pockets before starting for the office. Except for the slight expense of a new pair of trousers or the trouble of patching, it is such a trivial matter, anyway, because if he takes these things out he will find so many, many other things to take their place. Hence, we know you have returned these most precious possessions to the pockets, the

ones from which you thought they came—but if you could see them again the next day you would find them rearranged to the exact position of the night before. As you gaze at the boy in his bed you couldn't possibly scold him, and still you feel that the things you have found there in his pockets have given you a better insight to the activities of your boy throughout the day.

But—have you ever stopped to examine the mind of the boy and the numerous things that clutter it? Have you ever stopped to patch up the many loop-holes there—to weed out the pernicious and detrimental and transplant there some of the most lovely and worthwhile experiences of your own life? Have you tried to understand more thoroughly the thoughts of your boy by exploring his brain during his waking hours as you have done his pockets during his sleep?

You will be filled with awe at his intellectual prowess and astonished at his capacity to wiggle and worm his way out and around things that make him wary of your inquisitiveness. Gradually you will find the bonds of



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understanding strengthening and your son will find that you, too, faced many of the perplexing problems that now confront him. Your successes will be relived in memory and honest effort made to develop them in actuality, and your possible failures, too, will serve as bridges over the gaping crevasses of would-be disappointments in his own life.

Prepare your own mind for the opportunities that will come to share a few waking hours with the toys in the pockets of your son's brain. He is part of you—for he is your son.

Cooks' Corner

By Barbara Badger Burnett

Tomato Steak

- 3 pounds round steak (cut 2 inches thick)
- 2 cups tomato juice
- 2 carrots
- 1 large onion
- 2 cloves
- 2 teaspoons salt
- $\frac{1}{4}$ teaspoon pepper
- 2 tablespoons flour
- 2 tablespoons water

Score the meat by slashing with a sharp knife. Place it in a casserole and sear at 500 degrees for 20 minutes. Put the carrots through the coarse knife of the food chopper. Add the carrots and the seasonings to the meat. Pour the tomato juice over the meat. Cover and bake at 275 degrees for 3 hours. Remove from the oven. Add the 2 tablespoons of flour mixed with 2 tablespoons of water. Boil together over a surface burner for a few minutes until thickened enough for gravy.

American Chop Suey With Noodles

- 1 pound fresh lean pork
- 4 onions
- $\frac{1}{2}$ tablespoon fat
- 3 cups celery
- 2 green peppers
- $\frac{1}{2}$ cups mushrooms
- $\frac{1}{2}$ teaspoons salt
- 2 cans consommé

Cut the pork into small pieces and slice the onions very thin. Brown in a pan with the fat. Place in a baking dish and add the celery, peppers, and mushrooms cut in small pieces. Add the salt and consommé. Cover and bake for 3 hours at 275 degrees. Serve with noodles.

Hallowe'en Fruit Salad

- 2 packages orange gelatin
- 2 cups hot water
- 2 cups cold water
- 2 cups diced pineapple
- 2 cups diced peaches
- 1 cup diced pears
- 1 cup seedless grapes
- 16 canned peach halves
- lettuce

Dissolve the gelatin in hot water. Add the cold water and chill until it begins to thicken, then add all the fruit except the peach halves. Put the peach halves in

(Concluded on page 612)

IF IT'S
BORDEN'S
IT'S GOT TO
BE GOOD



LAST MINUTE MOOS

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rows hollow side up in a shallow pan. Pour the fruit mixture over the peaches and chill until firm. Turn upside down to unmold. Cut in squares around each peach. Place on lettuce loaf and make a face on the peach with raisins and maraschino cherry.

Raisin Pudding Cake

- 1 cup sugar
- $\frac{1}{2}$ cup shortening
- 2 eggs
- $\frac{3}{4}$ cup diluted evaporated milk
- 1 cup finely rolled graham cracker crumbs
- 1 cup flour
- 3 teaspoons baking powder
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon vanilla
- $\frac{1}{2}$ cup chopped nuts
- 1 cup seedless raisins

Cream the sugar and shortening together. Add the well-beaten eggs, milk, and graham cracker crumbs. Add the flour, baking powder, and salt sifted together. Add the vanilla, nuts, and raisins. Pour into two greased layer cake tins and bake about 40 minutes in a moderate oven (375 degrees). Cool and put together with cream filling. Cover top with seven minute frosting.

For the cream filling, add 2 cups of milk to one package of vanilla pudding. Stir until the boiling point is reached. Cool.

Bread and Butter Pickles

- 20 medium size cucumbers cut $\frac{1}{2}$ inch thick
- 5 cups water
- 3 cups cider vinegar
- 1 teaspoon alum
- 2 teaspoons salt

Mix thoroughly; allow to come to a boil, remove from the fire and let stand 30 minutes. Drain and pack into sterilized jars. Add to the top of each jar 2 tablespoons minced onion. Pour over the pickles the following solution which has been brought to a boil:

- $\frac{1}{2}$ gallon cider vinegar
- 1 pint water
- 3 cups sugar
- 2 teaspoons celery seed
- 2 teaspoons mustard seed
- 2 teaspoons tumeric

Seal jars.

Peach and Cantaloupe Conserve

- 1 pint diced peaches
- 1 pint diced cantaloupe
- 2 lemons, juice and grated rind
- 3 cups sugar
- $\frac{3}{4}$ cup walnuts, blanched and chopped

Combine ingredients, with exception of nuts. Cook mixture until thick and clear, add nuts and pour into sterilized jars and seal.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

IF buns, sweet rolls, or raisin bread are brushed with a cloth dipped in a mixture, one part molasses, one part water, while they are still hot, they will have a delicious flavor.—Miss M. T., Rockville, Utah.

PUT a couple of small pieces of charcoal in your refrigerator to absorb odors.—Mrs. G. C., Monte Vista, Colo.

TO wash crystal—extra care should be exerted to avoid breakage, especially the fine stemware. Line the dishpan with a thick turkish towel and wash only one glass at a time. A fine brush is handy for scrubbing cut ware.—Mrs. C. W. B., Taber, Alta, Canada.

A DELICIOUS whipped cream substitute is easily made by adding a mashed banana to the white of one egg. Beat until stiff. The banana will almost dissolve, but it should be used immediately after preparing.—Mrs. T. F., Shelley, Idaho.

S PINACH will retain its bright green color if cooked with one-fourth to one-half teaspoon of baking soda in boiling water.—Mrs. L. F., Olympia, Wash.

TO hang skirts on an ordinary wire hanger, catch the band or top of skirt with spring type clothespins which have been hooked over the rod on the hanger.—Mrs. A. E. P., Tucson, Arizona.

DEFROST an electric refrigerator unit in a minimum of time by this method. Turn off the refrigerator, empty the ice-cube trays and fill them with very hot water. Replace them in the freezing unit and the box will defrost in a very few minutes without lowering the overall temperature of the refrigerator appreciably.—E. C. S., Philadelphia, Pa.

On the Book Rack

(Concluded from page 607)

THE SECRETARY'S HANDBOOK—A MANUAL OF CORRECT USAGE (Sarah Augusta Taintor and Kate M. Munro. Macmillan, New York, 1941. 540 pages. \$2.50.)

THIS complete revision of a handbook which has proved successful from its initial publication in 1929 will prove of great worth to all who need to write. The authors state that they have studied carefully the various manuals of style and have pointed out, where there is a great difference of method in them. Part I deals with capitalization, punctuation, hyphenation and division of syllables, use of italics, figures, spelling, diction, abbreviations, and points of grammar. Part II includes letter-writing; correct usage in letters; invitations; business announcements; telegrams, cablegrams, and radiograms; the framing of petitions; the writing of minutes; the framing of resolutions; the framing of constitutions; the writing of reports; preparation of manuscript; compiling a bibliography; proofreading; making an index; rules for alphabetical filing; sources of information useful to secretaries; citations; and inscriptions.

This should be a must book for secretaries.—M. C. J.

NOT BY STRANGE GODS (Elizabeth Madox Roberts. The Viking Press, New York, 1941. 244 pages. \$2.50.)

TO most readers this book will have a nostalgic flavor, for they will know that this gifted writer will write no more. Her death is a distinct loss to the literary world. *Not by Strange Gods* is a collection of six of Miss Roberts' short stories written during the past eight years.

In these stories, as in all her previous work, Miss Roberts proves her ability to portray the humanity that she knows so well.—M. C. J.

On the Book Rack

RESTLESS ARE THE SAILS

(Evelyn Eaton. Harper and Brothers, New York, 1941. 348 pages. \$2.50.)

This novel dealing with the New France in the American hemisphere is refreshing and stirring. Treating old material in a new way, this book deals with Paul de Morpain, a prisoner of war in New England, who contrived to convey news to his countrymen of the attack planned by the colonists on Louisburg. Of more impelling interest, however, than this historical material, is his own personal life in which he met with all kinds of unusual experiences, which threatened to ruin his life, but in the end worked to his betterment.

The author's ability to recreate the atmosphere of the period with which she deals is nowhere more marked than in this, her latest book.—M. C. J.

NO LIFE FOR A LADY

(Agnes Morley Cleaveland. Houghton Mifflin Company, Boston, 1941. 356 pages. \$3.00.)

This autobiography introduces its readers to the New Mexico of cowboy fame. The author, who belies the title of the book, still thinks of the northwestern section of New Mexico as "home." She was born there in 1874, daughter of the chief construction engineer of the young Santa Fe railroad and his gentle wife. Two other children were also born to them. Then the father was killed at the unready age of thirty-eight, after which his young widow tried desperately to manage his farm, until the time when Agnes and her brother Ray took it over. Raymond Morley became in his own right a famous cattle man, with holdings of nearly a half a million acres.

The negative feeling that may be aroused when looking at the artist's end papers and finding Utah misnamed Idaho vanishes as the reader gets into the story, for it is redolent with the flavor of the old West, and rings true. Filled with rare good humor, the book moves to a satisfactory conclusion, revivifying this important period of our westward expansion.—M. C. J.

WHERE STANDS A WINGED SENTRY

(Margaret Kennedy. Yale University Press, New Haven, 1941. 251 pages. \$2.00.)

BEAUTIFULLY written by a competent author, this book bares the souls of some English folk—and makes them beautiful and courageous and much to be emulated.

In the beginning section, she states: "All my life I have had a great curiosity to know what it felt like to live through history," and then she relates the historic period between May and September of 1940. Perhaps the wisest test of the merit of a people is their ability to "take it." Miss Kennedy proves in this book that Englishmen cannot only take it, they can take it smiling!

In addition to the chronicle of the time which the author depicts so tellingly, she analyzes the characteristics of the English, the Americans, and the French in such a manner that all of her readers will be grateful for her analysis.

But more than all else, the book reveals the hopes and fears and courage of a people, fighting for its very life and its ideals. This book is a first-hand account of a general English family's response to the hardships and horrors of the war.—M. C. J.

GRANDMA LEARNS ABOUT SOUP

OUT HERE IN THE WEST

1. You should have seen Grandma's eyes bulge when she discovered that I was *buying* soup instead of *making* it—and after all the training she had given me at home, Down East.



2. But she was amazed to see how the children loved their Rancho Soup, so completely amazed that she broke down and tried some herself. "Why this is *wonderful*," she cried. "Imagine soup as delicious as this coming out of a can. I never *dreamed* of such a thing."



3. "No wonder the children are so healthy," she beamed. "Why that Rancho Soup is simply bursting with good, substantial food. And it *tastes home-made*—as if it had been simmered for hours, just as I taught you back home. I've made a *great discovery*," she added proudly.



4. "Simmering is only half the story." I told her. "Rancho Soups are made from top quality vegetables grown right around the Rancho kitchen, and from poultry and pastes produced nearby. That's why Rancho Soups are so good—and *inexpensive*!" P. S. Grandma took a case of Rancho Soup home with her.

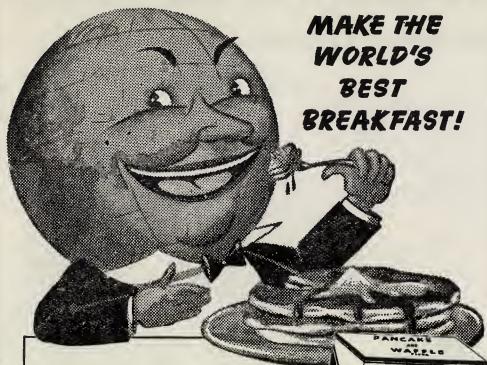
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Tangible Payment

(Continued from page 598)

office hours more and more full of activity, a bustling and ado that he formerly had not known.

Of course, Herb had no illusions about this work. Occasionally, however, he thought of little Doris and her anticipation. With this on his mind, he dismissed his earlier aversion to such activity. The evenings sped.

"Don't you love to do these things?" asked Alice one night.

Herb shook his head. "It's such a waste of time," sharply. "These children will grow up and forget all about you and all you've done for them or tried to do."

"Isn't the sheer pleasure of doing good enough payment?"

He was unable to understand the logic of such thought. When people gave something, they expected to be repaid. It had always been so in his experience. Therefore he had a right to demand a tangible reward for his efforts.

"Why have you helped me with this work, then?" her eyes growing cold. "I can't repay you."

"I like being with you."

With a little smile, Alice shrugged her shoulders and the work continued. A few more nights and the end was in sight. Herb greeted this with a sigh, not so much because these pleasant evenings with Alice were soon to be over—for he hoped to spend others with her—but because this business had become strangely enjoyable.

With only a few more items to be arranged, Herb suggested a trip to the "home" to see that all was prepared out there. No dark-eyed little Doris skipped to greet them.

"She's in the hospital," came the answer. "Nothing serious," calmly. "She was running down the steps, stumbled, and broke a leg."

"But she had her heart set on this party!" Alice cried, turning to Herb, appeal darkening her eyes.

"Let's drive in to the hospital," he said at last.

After seeing that Doris was comfortable and worrying only about the coming party, Herb vanished, leaving Alice to soothe the child. In a few minutes he reappeared, however, with smug satisfaction lighting his face.

"Don't worry too much about the party," he told Doris when he and Alice left.

Outside, he turned to Alice. "Why can't we have the party right here?"

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TANGIBLE PAYMENT

"Do you suppose the hospital would allow it?"

"Certainly. That's why I ducked out of the room before. I went to the superintendent. He agreed."

"Oh, but how could we have it here. The children and the decorations and all of that. Oh, and the food. It's impossible!"

Herb laughed. "I'll talk the boss into letting me use his big car, then we can drive the young ones here. We won't need any better decorations than the children and their fun."

The next morning Herb appealed to his employer, Mr. Mattingly. "I have only a coupe, that's why we need a bigger car. Otherwise we'd have to make so many trips that the last children would just arrive when the first ones would have to leave."

Consent came readily, to his surprise, and perhaps the assistance from Mr. Mattingly lent a greater shade of importance to the work. In any case, a glow warmed Herb and heightened his enjoyment as the last package was wrapped on the Saturday of the party.

"Now don't get into a fret over anything," Herb cautioned as Alice began to fuss and worry. They were speeding out to the hospital in Mr. Mattingly's big sedan.

"I can't help it. I'm sure we've forgotten something. Did you put in that extra jar of pickles?"

He groaned. "Yes, I did. Also the bread and the butter and the ham. Everything! Quit fluttering around. Be calm and nicely efficient, like me," his grin belying his own pulse rate.

Alice subsided at last, only to revive when, all the supplies having been deposited at the hospital, they drove over to get the children.

"We'll take half of them now," Herb said as the children wriggled with impatience. "Then you can stay with them at the hospital while I come back alone for the second half." The lucky first group piled into the car and jeered at those left behind.

"Please be careful," pleaded Alice as he departed for the second trip. "It'd be terrible if you had an accident." He patted her hand and roared away.

After a while Herb realized that he had forgotten temporarily his

earlier qualms about driving the car full of squalling children.

"You're a swell driver, aren't you?" suddenly mumbled the boy beside him. "I wish I could learn to drive like you."

Herb laughed. "Wait until you get a little bigger," he said. "Then I'll teach you."

"Would you really?" gasped the boy. He sat straighter. "Oh, Uncle Herb! Next week, huh?"

The car pulled up before the hospital and Alice shepherded her charges along the white corridor and into a bright, airy room, filled with the gaiety of the other children, who billowed around the bed where lay Doris, her eyes sparkling in anticipation.

Then followed what seemed to Herb at times a holocaust of sound, a swelling babble that threatened to overwhelm him. Alice was sure and deft, and he scurried around at her commands. Soon the hubbub became less confusing. The children were really quite obedient.

The afternoon faded through the procession of games until the time for refreshments came. These were handed out on paper dishes, and the children sat before the bed of little Doris, whose eyes shone as she said a grave blessing on the food.

In the momentary hush while hungry jaws were munching, Herb was astonished to see Mr. Mattingly stroll into the room.

"I just dropped in to see how everything was getting along," he announced, and before leaving, dropped a roll of dimes into Alice's hand. "Give these to the children later."

Then the party was at an end, miraculously and successfully. Herb struggled to fill the car with the first youngsters, delivered them, and returned for the last bunch. After they too were off his hands, with a chorus of "Thanks, Uncle Herb!" ringing in his ears, he sped back to the hospital, where Alice had remained to help bring order to the bedside of Doris.

"Do you still believe a person must have a tangible payment for his efforts?" asked Alice when the two were away from the hospital.

Herb grimaced. "No," at last. "But I still like doing this because I'm with you."

She did not move. "That's why I enjoyed it, too," simply. But that was enough.



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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

TWO LETTERS FROM THE FIRST PRESIDENCY

Concerning Temple Recommends

August 23, 1941

Presidents of Stakes
Bishops of Wards
Presidents of Missions
Presidents of Branches

Dear Brethren:

ON July 1, 1941, all temple recommends expired, and it is now necessary to issue new ones. As we indicated when we sent out the new form of temple recommends at the beginning of the year, the issuing of temple recommends is not a perfunctory matter. Recommends are to be given only to those who are worthy to go through the temple, and the worthiness of the individual is to be attested to by the individual's own examination, which is on the back of the temple recommend, plus what the bishop or president of stake, or president of mission or president of branch, may know about the applicant.

We refer you, with a request that it be carefully reread, to the material on pages 129-134, inclusive, of *The Handbook of Instructions*, and to the letter sent out over our signatures under date of January 6, 1941.

Our attention has been called by some temple presidents to the fact that altogether too many recommends that have come to the temples show that the individual who received the recommend did not keep the Word of Wisdom, nor pay a full tithing, and in some cases none, or the applicant was not otherwise living a life which is consistent with that required of those entitled to do work in the temple.

We call attention to Question No. 6 of the "Statement to be filled in by the Applicant," which reads:

Will you earnestly strive to do your duty in the Church, to attend your Sacrament, Priesthood, and other meetings, to obey the laws, laws, and commandments of the Gospel?

This situation will be particularly applicable to those who obtained recommends at the beginning of the year, and who were not then observing the laws and commandments. In this connection we refer you to the second full paragraph on page 130 of *The Handbook of Instructions*, under the heading, "Applicant's Statement."

We repeat again our statement made in the letter of January 6, referred to above, in which we said:

The performance of work in the temple

is one of the highest privileges and prerogatives which belong to members of the Church. Only the worthy are entitled to the privilege of going to the temple."

We expect presidents of stakes, bishops of wards, presidents of missions, and presidents of branches who have issued recommends to persons who were not at the time fully worthy to receive them, but who obtained them on the promise that they would obey the laws and commandments of the Lord, to check very carefully every such person to see that they are now living in a way that makes them worthy to have a temple recommend.

In every case, no matter what the previous record shows, every applicant should be considered as if the request he now makes were the first request he had ever made.

Faithfully your brethren,

THE FIRST PRESIDENCY

By Heber J. Grant,

J. Reuben Clark, Jr.

David O. McKay.

Concerning Ordinations To Priesthood

Responsibility of Stake Presidents;
Endorsement of Quorum Presidents and Bishops also asked for

August 21st, 1941.

Presidents of Stakes

Dear Brethren:

FOR a long time the General Authorities of the Church have felt that there has not been enough care in advancing and ordaining men to offices in the Priesthood. There are in the Church today thousands of men holding the Melchizedek Priesthood who are inactive. Many of these men never understood the full significance of the meaning of Priesthood and what the obligation is upon them to magnify their callings when ordained. The Lord has made very clear in several revelations, notably sections 20:38-66, 84:32-42, and the entire revelation known as section 107, the importance of faithfulness and cleanliness of life on the part of those who are ordained to the Priesthood.

This laxness has resulted in many men who have received the Priesthood, and who are not really worthy, returning to their evil habits and indifference, if these were ever forsaken. Because of this, it has been deemed wise to ask care and diligence on the part of presiding officers in the wards and stakes,

in seeing that men who are candidates for ordination are men of faith, living in full accord with the principles of the Gospel and the doctrines of the Church. Moreover these presiding officers should faithfully impress upon all candidates for ordination the seriousness and responsibility which ordination to the Priesthood entails, and the dreadful consequences of disobedience or the violation of the covenants which are received when offices in the Priesthood are accepted. (See D. & C. 84:32-42.)

The candidate will first be notified to meet with and be interviewed by the stake president, or a counselor in the stake presidency, who will question carefully the candidate and require him to fill in the questions on the back of the certificate. The endorsement of the bishop of the ward in which the candidate lives and that of the president of the quorum to which he belongs, are required, as also the approval of the high council before the name is presented to the Priesthood of the stake for approval.

The new "Recommendation for ordination in the Priesthood" is to replace all other forms and each candidate is required to answer all the questions in person and sign the recommendation as indicated on its back.

These recommendation blanks will be kept by the stake clerk and the stubs will be retained by him in the stake office, as indicated on the stub.

Very sincerely your brethren,

Heber J. Grant,

J. Reuben Clark, Jr.,

David O. McKay,

The First Presidency.

NO-LIQUOR-TOBACCO CAMPAIGN

"Five Cardinal Sins Against the Heart—Tea-Drinking, Coffee-Drinking, Cola Drinks, Smoking, and Alcoholic Beverages"

FROM the June number of the magazine *Good Health* we quote:

"At a recent medical convention in a discussion of the causes of disease of the heart, which is destroying the lives of more than half a million American citizens every year, one of the speakers said, 'The five cardinal sins against the heart are tea-drinking, coffee-drinking, indulgence in coca cola, smoking, and the use of alcoholic beverages.'"

"Tea and coffee, coca cola, tobacco and alcohol are certainly all heart poisons, and all make large contributions

to the burdens which break down the heart and make heart disease the leading cause of death not only in the United States but in other civilized countries."

Our Church-Wide Campaign

OUR campaign to free the Church membership from the use of liquor and tobacco is gaining momentum. The Priesthood, Melchizedek and Aaronic, is becoming more active. Soon every quorum in the Church will be at work. All General Boards of the auxiliary organizations have initiated projects in their organizations. The schools and seminaries will continue to make their effective contributions.

With all of these agencies in operation our people will develop the consciousness that the world does not expect to see them smoke or drink. To be well thought-of we must be true to our high moral professions.

Tobacco Ads.

ALONZO L. BAKER, associate editor of *Good Health*, writes in the August number of that magazine that "if tobacco ads told the truth" they would say: "There is a carload of cough in every pack—; that cigarettes do not aid the digestion—; that cigarettes do cut your wind—; that laws should govern cigarette advertising just as they do medicine and foods—; that cigarette testimonials are paid for to the tune of \$1000, \$3000, and \$5000 per testimonial—; that tobacco not only impoverishes the user financially but physically also [and spiritually]—; that 26% of the forest fires in America in 1939 were caused by careless smokers—and this was no exceptional year—; that one-fourth of all fatal burnings in American homes are due to fires that have their origin in smoking—; that those who want to be physically fit, mentally alert, and morally strong should abstain from the use of tobacco, which is an impoverisher of man's purse, man's body, and man's mind."

Local Option in California

MANY of the statements and promises made to secure repeal have not been realized. The "saloon" has come back. Liquor is being bought today in a great many more places than it was sold before national prohibition. Much more liquor is drunk now than then. And the results of drinking are always the same. It is these results that have awakened, and are awakening, the people to the need of action.

In California this action is being expressed in efforts to place upon the 1942 election ballot a provision which, if adopted, will give the state local option.

What the prospects for success are we do not know. But from the basic theory of American democracy it is difficult to see why there should be any opposition to local option. Liquor in-

(Concluded on page 621)

THE POCATELLO
FOURTH WARD
ELDERS' CHORUS



THE POCATELLO FOURTH WARD ELDERS CHORUS

FROM a humble beginning great things can be achieved through cooperation and brotherly love. Such is the conviction of the Pocatello Fourth Ward "Elders' Chorus," which on February 13, 1938, sang for the first time as a group at an M. I. A. stake festival.

There were no trained voices among chorus members, and not over two who could really read music. But sustained effort at weekly Thursday night rehearsals was splendid, and almost at once their services were required.

Each year since then, the group has helped the ward Genealogical Society in sponsoring a special temple excursion on Saturday to the Logan Temple, and have there rendered songs at the assemblies.

At the present time the chorus has

twenty-two members and the following achievements to its credit: twelve concerts in surrounding towns; six sacrament meetings in wards of the stake, four P. T. A. programs, seven missionary parties, eight wedding receptions, six Relief Society entertainments, and it has rendered the music for ten sessions of stake conferences and conventions and scores of other like engagements.

But perhaps the most outstanding opportunity came to it when it was chosen to represent the stake at the laying of the corner stone of the Idaho Falls Temple.

Sister Arvilla P. Croshaw is director of the chorus, Leona F. Madsen, accompanist. Their untiring efforts are responsible for making the chorus what it is today.

Melchizedek Priesthood Outline of Study, November, 1941

TEXT: *Priesthood and Church Government.*

LESSON LXVII

PRIESTHOOD AND TEMPLE WORK
(Read chapter 28, pp. 350-355)

- I. The temple as a sanctuary: Parley P. Pratt's declaration
- II. A work to be done: purpose of temples (See Supplementary Readings, No. 1, 3)
 - a. For the living
 1. Endowments
 2. Marriages
 3. Sealings
 - b. For the dead
 1. Baptisms
 2. Priesthood ordinations
 3. Endowments, marriages, sealings
- III. Binding on earth and in heaven: sealing power of the Priesthood
 - a. Exercised only within temples
- IV. Administration of temples
 - a. Seven temples and temple districts
 - b. Temple presidency
 - c. Ordinance workers
- V. "The ancient order of things": restoration of temple work
 - a. Joseph Smith instructs select group May 4, 1842
 - b. Endowments for all Saints in proper place
- VI. The temple endowment (See Supplementary Readings, No. 2)
 - a. Joseph Smith: endowment needed "to overcome all things"
 - b. Brigham Young: endowment "leads us back into presence of the Father"
 - c. Nature of the endowment
 1. Relates story of man's eternal journey
 2. Sets forth conditions upon which progress depends
 3. Requires covenants to accept and use laws of progress

4. Tests willingness and fitness

5. Points out ultimate destiny of those who love truth and live by it

- VII. Marriage for time and eternity
 - a. A sacred contract made lasting by power of the Priesthood
 - b. Performed only in temples
 - c. Authority to perform and annul temple marriage vested in President of Church

Problems and projects

1. Have someone present a fuller account of the development of temple ordinances in this dispensation. When was the complete endowment made known? What ceremonies were performed at Kirtland? At Nauvoo?
2. Why was a restoration of the Priesthood necessary before the principles of temple work could be revealed? Show the role of Priesthood authority in each phase of temple work.
3. Members will be interested in a brief history of each of the seven temples: when begun and when completed, the area each serves, architectural details, (See Supplementary Readings, No. 5) the history of the period during which it was erected, interesting items concerning each. Assign these topics to quorum members well ahead of time.

LESSON LXVIII

PRIESTHOOD AND TEMPLE WORK (cont.)
(Read chapter 28, pp. 356-361)

- I. The importance of records: Joseph Smith's admonition
 - a. Records to be "worthy of all acceptance": as on earth so in heaven (See Supplementary Readings, No. 4)

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Melchizedek Priesthood

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- b. Complete record needed to weld dispensations together
- c. In baptizing for the dead
 1. Recorder
 2. Witnesses
- d. Need of order in recording
- e. Need of archives
- II. Temples a necessity
 - a. Ordinances outside the temple permitted "in the days of your poverty"
 - b. Ordinances outside temple not acceptable "at end of the appointment" to build house of the Lord
 - c. Building of temples a standing commandment (Doc. and Cov. 124: 29-39)
- III. Baptism for the dead: a fundamental teaching
 - a. Scriptural injunctions
 - b. History of baptism for the dead in this dispensation (See "If the Dead Rise Not," *The Improvement Era*, September, 1940, p. 530)
- IV. Temple recommends
 - a. Issued to faithful members on recommendation of bishop; countersigned by stake president
 - b. Exemplary young people may perform baptisms
 - c. Conditions of temple-going
 1. Payment of tithes
 2. Observance of Word of Wisdom
 3. Loyalty to Church authorities
 4. Mental preparation for temple ordinances
 - d. Temple endowment not recommended for women married to nonmembers
 - e. Women married to Church members not worthy may receive recommendation on written consent of husband

Problems and projects

1. Call to mind the number and kinds of records kept by the Church in its manifold activities. How important are they? Why are records of temple work particularly important?
2. How far-reaching is the Lord's commandment concerning temple-building? What does this indicate concerning the future? Have someone report on the temple now under construction in Idaho.
3. Review the scriptural foundation for baptism for the dead. Have someone present Joseph Smith's teachings concerning it. Why was the Prophet so concerned about the proper performance of this ordinance?
4. Learn from the bishop what procedure is now being followed in securing a temple recommend. Discuss the questionnaire requiring answer before recommends are issued. Why is issuing the recommend twice yearly a good thing?

LESSON XLIX

PIETHOOD AND TEMPLE WORK (conc.)

(Read chapter 28, pp. 361-365)

- I. Temple excursions a Priesthood activity
 - a. Ideal as quorum project
 - b. Participation in ward, stake excursions
 - c. Junior baptismal excursions
 - d. Responsibility of supplying names
 1. Own lineage
 2. Ward, friends' lists
- II. Genealogical Society of Utah
 - a. A common tool for securing genealogical data
 - b. Organized November 13, 1894, at call of First Presidency
 1. Duty incorporated, officered

2. Life and annual memberships
3. Full-time staff of trained workers
- c. Prepares study courses
- d. Has two-fold duty
 1. To spread knowledge of doctrine of salvation of dead
 2. To advance work of gathering genealogical records
- III. Stake and ward genealogical organizations
 - a. Reorganized during 1940, Sunday Schools charged with providing genealogical instruction
 - b. Ward and stake committees continue
 1. Teach members principles of research
 2. Encourage temple work and plan excursions
- IV. Temple idea bureau
 - a. Clearing house to avoid duplication in temple work
 - b. One of world's largest
- V. The family organization: the patriarchal order
 - a. Convenient unit for promoting welfare of family groups
 - b. Aids in fulfilling responsibility of temple work
- VI. The place of genealogical and temple work in the Church
 - a. Basic, not auxiliary
 - b. A Priesthood function

Problems and projects

1. Quorums within reach of a temple should plan a quorum temple excursion as their project for the month. Quorums beyond easy access to a temple should endeavor to secure a quota of names to be sent to the temples. Emphasis should be on temple work and genealogical research this month. Testimonies and accounts of past excursions and research adventures would stimulate the project.
2. Invite the chairman or a member of the ward genealogical committee to tell the quorum about his work. How does his committee discharge the two-fold obligation of (1) teaching members the principles of research and (2) encouraging temple work. What benefits accrue to the ward having an active temple and genealogical committee?
3. Encourage the formation of family organizations. If a representative of such an organization is within reach, invite him to speak to the quorum concerning the nature and activities of his group.

Supplementary Readings

1. It matters not what else we have been called to do or what positions we may occupy, or how faithfully in other ways we have labored in the Church, none is exempt from this great obligation [of doing temple work]. It is required of the Apostle as well as the humblest Elder. Place or distinction, or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead. Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to the poor, perchance spend one, two, or more years preaching in the world, that they are absolved from further duty. But an equally great and grand duty is to labor for the dead. We may and should do all these other things, for which reward will be given, but if we neglect this other weighty privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation. And

why such condemnation? Because "the greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Genealogical Company*, 1935, part III, p. 11.)

2. Labor in the temples brings much joy. The temple endowment if properly understood is a great blessing to him who receives it. It becomes an interpreter and protector of life.

The temple endowment may be received by every faithful member of the Church. It may be taken also for the dead. Thereby an opportunity is given to keep the meaning of the endowment fresh in our minds.

3. Temple service for the dead is wholly unselfish and consequently has a marvelous refining influence upon those who engage in it. To approach a fulness of spiritual joy, the privileges of the temple must be used as often as possible. (John A. Widtsoe, *Program of the Church*, p. 112.)

3. The validity of vicarious service, in which one person acts in behalf of another, is generally recognized as an element of human institutions; and that such service may be acceptable unto God is attested by the written word. Ancient and modern scripture, the record of history other than sacred, the traditions of tribes and nations, the rites of bloody sacrifice, and even the sacrificial abominations of pagan idolatry, involve the essential conception of vicarious propitiation and of service rendered by proxy. The scapegoat (Lev. 16:20-22) and the altar victim (Lev. 4) in the Mosaic dispensation, when offered by constituted authority and with due accompaniment of acknowledgment and repentance, were accepted by the Lord as sacrifices in mitigation of the sins of His people. (J. E. Talmage, *The House of the Lord*, pp. 69, 77-8.)

4. And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven. (See Doctrine and Covenants 128:2-7.)

5. The First Presidency proceeded to the southeast corner, to lay the first stone, though it is customary to commence at the northeast corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the southeast corner. We sometimes look for light you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the southeast corner, because there is the most light. (President Brigham Young, *Millennial Star*, Vol. 15, p. 483.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Aaronic Priesthood

Nineteenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

ARRIVING at the proper age, and the days of his compelled retirement being over, John entered upon his mission as the fore-runner of the Son of God and preached throughout Judea the baptism of repentance for the remission of sins. Jesus himself was baptized of him in Jordan, thus setting the great example and practical illustration of the truth of His own words, declared afterwards to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

On a certain occasion, when speaking of this prophet, the Savior said: "Among those that are born of women, there hath not arisen a greater prophet than John the Baptist, nevertheless, he that is least in the kingdom of heaven is greater than he."

The Prophet Joseph Smith, commenting upon this utterance of Jesus, after reminding his hearers of the scriptural declaration, that John "did no miracle," says: "How is it that John was considered one of the greatest of prophets? His miracles could not have constituted his greatness?

"Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

"Secondly. He was intrusted with the important mission and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory?

"Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom that was then on the earth, and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law, and Christ himself fulfilled all righteousness in becoming obedient to the law, which He had

given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the Kingdom, the power, the glory, from the Jews, by the holy anointing and decree of heaven.

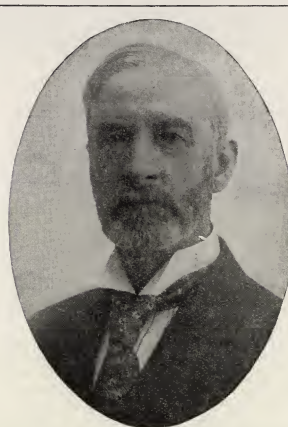
"Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though He had said:

'He that is considered the least among you is greater than John—that is myself.'

John the Baptist, like most of the Prophets before and after him, sealed his testimony with his blood. He was beheaded while in prison, by order of Herod Antipas, the tetrarch of Galilee, whom he had repudiated for his incestuous and adulterous marriage with Herodias, his brother Philip's wife. This tragic event occurred about A. D. 31, the first year of our Lord's active ministry in the flesh.

The history of the Aaronic Priesthood now merges with and is overshadowed by that of the Melchizedek Priesthood, restored through Christ and represented by Him and His Apostles, and the Elders by them ordained. Comparatively little is said for the Lesser Priesthood by the sacred writers of that period, the reason of which, we think, is obvious. The chief labor of the Apostles was to found a new order of things, to supersede the old, in which the Aaronic Priesthood had been the reigning idea. It devolved upon them to convert the people, so long traditioned in an exclusive reverence for the house of Levi, to that more perfect order which the Son of God introduced, to wean them from the law of Moses, now fulfilled and consequently obsolete, and convince them of the subordinate nature of the Priesthood of Aaron, which had been their highest ideal for many centuries. Hence, though there were doubtless in the ancient Church, bishops, Priests, Teachers, and Deacons in abundance, as well as apostles, Prophets, Pastors, High Priests, Seventies, and Elders; the former are not so prominently mentioned as the latter.

(To be Continued)



CHARLES W. NIBLEY, FIFTH PRESIDING BISHOP OF THE CHURCH

FROM the depths of poverty to the heights of affluence—this was the life experience of Charles Wilson Nibley, fifth Presiding Bishop of the Church.

Born February 5, 1849, at Huntersfield, Scotland, to parents who had joined the Church five years before, his childhood was spent amid preparation for and the migration, first to Rhode Island in 1855, and then to Utah in 1860.

The first family home in Cache Valley was a part dug-out. A stove was traded for land, and the future Presiding Bishop began his career as a farmer. Beginning in 1865, he became successively clerk, station agent, general freight and ticket agent, and missionary to England.

In 1879, Elder Nibley became manager and secretary of the United Order Manufacturing Company at Logan and assessor and collector for Cache County. Later he became an organizer of the Oregon Lumber Company, the Sumpter Valley Railroad Company, and the LaGrande Sugar Company. He was first counselor in the first stake presidency of Union Stake.

He had many close contacts with high Church leaders. He accompanied President Joseph F. Smith to Europe, Hawaii, and to Canada, and President Heber J. Grant to Canada and Arizona for temple dedications.

The call to the Presiding Bishopric came in 1907. He served until 1925 when he became second counselor in the First Presidency. He died in 1931.

Bishop Nibley served during the World War as a member of the War Industries Board. During the war he announced for the Church that more than 200,000 bushels of wheat, which had been accumulated by the Relief Society since 1876, under advice of President Brigham Young, would be released to help relieve the wheat shortage in America.

Aaronic Priesthood Pageant Ready

ALL details of the plans for the Aaronic Priesthood Pageant, "Prepare Ye the Way," have been completed and the presentation will occur Wednesday, Thursday, and Friday, October 1, 2, and 3 in the Tabernacle.

The first production of its kind to be presented by the Aaronic Priesthood, this pageant is intended to emphasize the message of the Priesthood and to bring forcibly to the attention of young people particularly the value of the Priesthood as a guide to life and living.

Impressive and appropriate scenic and lighting effects, which have been developed

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Aaronic Priesthood

(Continued from page 619)

over months of research using fluorescent lighting for special "atmosphere" effects will be a feature.

Nearly a thousand persons will be engaged in the presentation—a chorus of over four hundred and choral speaking groups of nearly five hundred. Principals, musicians, committee members, and special assistants will complete the roster.

Members of bishoprics and stake presidencies attending the bishops' conference October 2 are invited to attend on that date. Those in the Salt Lake area are encouraged to attend on the opening night, leaving the Friday evening presentation for conference visitors.

California Excursion Postponed

INABILITY of the railroads to provide facilities during the month of December, because of requirements of the National Defense Program, have made necessary the postponement of the Aaronic Priesthood California mid-winter excursion which had been planned for the holidays. Under restrictions, which have just been announced by the railroads, no excursions of any kind are to be permitted within the United States during the period from December 12 to December 31. With the release of 200,000 men from the army, already announced by the Government, beginning early in December, and the proposal to give furloughs for the Christmas holidays to several hundred thousand men, the railroads have been required to hold all their facilities open for these movements.

Under the circumstances, there is no alternative but to postpone the excursion until such time as present restrictions are removed and new plans can be made.

It is with keen disappointment that this announcement is made, but we hope it will be accepted by members of the Aaronic Priesthood and the leaders in the spirit of good citizenship as one of the sacrifices being made necessary by the National Defense Program. Under the circumstances we must all be willing to make whatever sacrifices are required of us, for National Defense.

The enthusiasm with which this excursion announcement was received over the Church has been most gratifying. It not only promised to be the most important event of its kind in Aaronic Priesthood history, but also to do a great amount of good for the boys of the Church. The improved morale throughout the Aaronic Priesthood quorums of the Church has already been noticeable, and it is hoped that it can be maintained and turned to good account. It is hoped that the boys of the Church, who had already begun planning to go to California, will not be too greatly disappointed but

BISHOPS' CONFERENCE, OCTOBER 2

BISHOPS of the Church have been invited to participate in a special conference in Salt Lake, Thursday, October 2. Important phases of the work of the Church entrusted to bishops will be discussed in all-day sessions. The Aaronic Priesthood Pageant, "Prepare Ye the Way," will furnish the program for the evening.

will realize that this is one of their contributions to the National Defense Program.

When conditions permit the lifting of these restrictions, and new plans can be made, it is intended to go forward with the excursion along the lines originally announced.

Standard Quorum Award Records Should be Checked Now

STAKE and Ward Aaronic Priesthood leaders and officers of quorums working for Standard Quorum Awards for 1941 should check the records now and plan to make up any deficiencies of the summer months.

With three months left in which to build up credits, leaders should offer all possible encouragement and improve activity records to insure the winning of the award, where it is at all possible.

Leaders of quorums which have not made the effort this year should lay plans now to get the proper start for 1942. It is desirable that considerable educational work be done in preparation, and now is the time to do it.

Nothing succeeds like success. Quorums which have won the Standard Quorum Award once find it easier to win it the second year. A tradition of success has been established which carries over.

There is so much involved in the Standard Quorum Award plan that encourages progress in Aaronic Priesthood work that every quorum is urged to adopt and follow it.

YOUTH AND THE WORD OF WISDOM

ALCOHOL AND ATHLETICS

OUTSTANDING football coaches of American universities announced recently through W. Roy Breg, executive secretary of Allied Youth, national educational movement of high school students, that there are no places open on college and university football squads for players who use alcoholic beverages.

Even though the man-power of prominent football contenders among colleges and universities will be decreased by army duty and jobs in defense industries, varsity football will

continue to be the sport of total abstainers, leading coaches say.

The new roll call in which prominent institutions and their football mentors are quoted on "no drinking" rules in sports resulted from a survey of 15,000 high school students, which indicated the close attention these young people have given to the coaches' warning. "Even a few drinks spoil your possibilities as an athlete."

Replying to Secretary Breg's request for up-to-date opinions and observations, "to show why this rule persists, even though drinking is increasingly popular among many Americans," were the coaches of Princeton, Cornell, Syracuse, Harvard, Ohio State, Washington State, Texas Christian, Colgate, Texas Agricultural and Mechanical, and Universities of Alabama, Illinois, Pennsylvania, California, Kansas, North Carolina, and Minnesota.

Typical of the two-point emphasis on "why coaches won't keep drinking men on the squad" was the statement of Cornell University's head football coach, Carl G. Snavely, who found alcoholic indulgence harmful to effecting stamina, skill, nervous reactions, and mental processes, and also threatening team morale.

"Those who make tests or perform experiments concerning the effects of alcoholic beverages will agree that the use of these beverages has a harmful effect upon one's stamina, skill, nervous reactions, and mental processes," Coach Snavely stated, in a summary approved by the other coaches interviewed by *Allied Youth*.

"Regardless of any skill he may possess, I am not interested in having any boy on my squad who does not have sufficient pride, poise, and self-control to lead him to abstain from all types of alcoholic beverages."

"It is my opinion that a boy who takes so little pride in his performance or has so little ambition to excel and to make the most of his qualifications as a player would not be likely to prove dependable during the rigors of a tough season. Nor could he meet critical situations which we expect to arise regularly upon the football field. The presence of such a boy on the squad would undoubtedly have such a harmful effect upon the morale of the organization that, even if he possessed superior ability, his influence would be harmful and would more than offset anything he might contribute temporarily in the form of superior play."

"There is no place in championship athletics for liquor," agreed Coach Homer H. Norton of the hard-hitting Texas Aggies (Texas Agricultural and Mechanical).

"Ohio State University stands by its 'no drinking' rule for athletes," Paul E. Brown, director of football, announced, "because we feel a boy owes it to his own physiological welfare and to the welfare of the team as a whole."

(To be concluded in the November Era)

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for November, 1941

THE DEVELOPMENT OF CHARACTER

JESUS said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

It should be the aim of every Latter-day Saint to strive to perfect himself as urged by the Savior. While perfection may appear to be impossible of attainment in this life, to strive for it is not only possible and desirable for every person, but it is our duty.

The Gospel of Jesus Christ should make of the Latter-day Saints a people who will be the wonder of the whole world. If all members of the Church would live according to its teachings, overcoming weakness and temptation, perfecting themselves and living righteous lives, this people would challenge the admiration of all nations.

The development of strong character, with its positive qualities of honesty, courage, self control, faith, confidence, kindness, energy, thrift, loyalty, morality, and will power, should be the determination of every member. What power and influence for good would come to the Church!

The world today needs men and women of noble, upright character, as never before. The Church has the same need. Those of us who are beset by worldly weakness should strive with all diligence to develop strong, desirable characters by continually exercising self control and will power. Doing the will of the Lord and living in accordance with His teachings will be of greatest assistance. With the Ten Commandments as a guide and determination to live the life of a true Latter-day Saint as a sustaining force, a strong, positive, wholesome character is possible for every one of us.

The action of tobacco is exactly the opposite of alcohol. Alcohol expands the blood vessels. In time this expansion becomes permanent and causes a break-down." (From *The Evergreen*.)

Concerning Tea and Coffee

The fact that coffee, in doses sufficient to produce any stimulating effects, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution in these days of arterial strain and tendency to kidney affection. Nowadays drugs that act on the kidneys are used with great caution. Instead of spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc. A recent investigation of a group of 1,000 cases of high blood pressure showed that excess use of tea and coffee was one of the outstanding factors in this group.

Melchizedek Priesthood

No Liquor-Tobacco Column

(Concluded from page 617)

terests, however, always oppose it. Is this not a good indication of what the friends of temperance should do?

Success to the movement in California, in Idaho, and elsewhere!

Drinking and Driving

A PROBLEM not yet solved in America or elsewhere is that of safe driving. It is a much-discussed problem, but apparently it is yet to a considerable extent a problem similar to that of the weather, of which Mark Twain remarked "Everybody talks about it, but nobody does anything about it."

If two things were done—refusing to permit anyone to drive while under the influence of liquor and reducing the speed of driving—there would be far fewer motor car accidents. Does not the gravity of the problem warrant these two things being done?

The problem of liquor and driving is one to which the American Business Men's Research Foundation has given much study. In a recent circular of the Foundation Mr. Charles R. Jones, executive vice president, said:

We must not lose sight of the fact that the number of traffic deaths throughout the country this year to date is menacingly higher than in 1940, when some 34,500 fatal accidents were reported, which included 25%, or approximately 8,600, in which liquor was a driver or a pedestrian factor. We must remember that the drinking driver is an everyday peril to safe highway travel.

Relative to this problem President Jones said elsewhere:

Experience since repeal shows that approximately one-fourth of all automobile accidents are caused by persons who have been drinking.

Tobacco Taboo for the Athlete

IN a recent copy of *The First Aider*, published by the Cremar Chemical Co., a very interesting article on the action of tobacco on the body of an athlete will settle many arguments that have arisen in midnight sessions and other round table discussions wherever

athletes or athletically minded persons assemble.

The excessive use of tobacco contracts the blood vessels. This cuts the circulation of blood. Over a period of time these vessels, arteries and capillaries cannot respond and permanent injury occurs—nutrition decreases and growth may be hindered.

A GENEALOGICAL "CRUSADE" IN THE NORTHERN STATES MISSION

By President Leo J. Muir
Northern States Mission

IN SIX months the Saints in the Northern States Mission experienced a soul-stirring renaissance in genealogy.

In every branch of the mission—fifty-eight in number—public and private meetings were held in which eager listeners were taught the scriptural background of genealogy, methods of research, family records, preparation of temple sheets, the importance of temple work, books of remembrance, etc.

This extensive campaign of spiritual and technical instruction was conducted by two strong-hearted crusaders in a pilgrimage which covered six of the leading industrial states in our nation. In a car whose trunk and back seat section were packed with essential clothing and genealogical equipment, these crusaders ferreted their way through a thousand towns and cities to chapels, halls, and homes where appointments were arranged for meetings of instructions. Who were they and what led them to this vast undertaking?

At the close of a testimonial held May 26, 1939, in honor of the writer of this article and his wife, a suggestion was made to Roe C. Hawkins and his wife, Julia S. Hawkins, of Long Beach, California, that they prepare to fill a short term mission in the Northern States within the next few years.

"We'd love to do so," both of them affirmed enthusiastically. However, they proceeded to explain that during the past decade their business had suffered rapid decline—from an inventory of \$100,000 almost to the vanishing point. At the moment, because of defaults of several creditors, the concern was laboring under approximately \$3,000 of urgent indebtedness.

In spite of all this, a strong ambition to perform a mission directed particularly toward genealogy found lodgment in the souls of these fine people. While they gave only faint promise that they would set their hearts to the task of preparing for such a mission, they secretly cherished the desire and looked forward to the undertaking. Before a full year had passed, under the spur of this laudable ambition, and surely with the blessing of the Lord, all indebtedness of the enterprise was paid off and \$600.00 was laid by to cover the estimated cost of six months in the mission field. The writer was greatly surprised when word came in late March, 1940, that Brother and Sister Hawkins were ready to enter the mission field.

Here, indeed, was a great opportunity for service: a mission field ripe for

genealogical instruction and two people of wide experience and deep spiritual sincerity ready for action. The writer had long before taken the measure of Roe C. Hawkins and his spirited wife, Julia S. Hawkins. Back in 1935 they had been prepared to organize and conduct a movement in Los Angeles Stake for the reclaiming of several hundred Church members who had become indifferent to the influence of the Church. As a result of their activity, three hundred people—most of them newly married couples with young families—were led forward into active Church service.

Roe C. Hawkins is a convert, having joined the Church in 1920. He has held numerous Church positions: among them, assistant stake director of gen-



BROTHER AND SISTER ROE C. HAWKINS

ealogy and member of the stake high council. He is a good speaker and an excellent teacher. He makes friends on every hand and influences them with a kindly spirituality. Sister Julia S. Hawkins is a native-born Mormon, through Idaho pioneer parents. She too has held numerous offices of the Church both in ward and stake organizations. Following a mission (1906-07) in the Western States, she was a counselor or president in ward or stake Relief Societies for twenty-two years. For nearly four years she served as a member of Los Angeles Stake genealogical board.

With this background of rich experience, Brother and Sister Hawkins left Long Beach, April 1, 1940, en route to the Northern States Mission. Following April general conference in Salt Lake they spent eight days in the offices of the Utah Genealogical Society studying the files. They reached mission headquarters in Chicago on April 19. The next day their service began at the Indianapolis conference.

The following tabulation presents a graphic picture of the work accomplished by Brother and Sister Hawkins between April 20 and September 23, 1940, when they left Springfield, Illinois, on their journey homeward.

Miles traveled in automobile.....	15,318
Cost of gas, oil, repairs, etc.....	\$312.32
Cost of food, lodging, and other essential items	\$534.08
Special genealogical meetings held.....	114
Other meetings attended where opportunity was afforded for genealogical discussion	65
Private interviews in solving genealogical problems	582
Number of people receiving direct genealogical instruction	2,171
Total number of people attending genealogical meetings	2,753
Grand total of public meetings attended	179
Hours devoted to actual teaching of genealogical work in public gatherings	282
Total hours spent in public meetings, family gatherings, and individual instruction	533
Pamphlets, tracts, and work sheets employed in this service	5,500
Nights lodging paid for	35
Nights lodging at homes of saints.....	127

Like all statistical information, these figures, though impressive, are cold and colorless. They are the mathematical product of a pilgrimage motivated by love, brotherhood, and the soul-redeeming spirit of Elijah. That the Saints and missionaries alike were captivated by this spirit has been evidenced in every meeting held and in the urgent request that Brother and Sister Hawkins return to give extended instruction. More often than otherwise the meetings ran to midnight, often later. With deep religious zeal, members and missionaries received instruction and labored to perfect their knowledge of genealogical technique. As Brother and Sister Hawkins concluded their visits, parting sorrows were everywhere manifested.

They have made for themselves hundreds of genuine friendships. They have written their names and impressed their spirits upon many hundreds of hearts in Northern States Mission.

But, better than all this, they have impressed upon hundreds of hearts the deep import of the message and the service which brought them to this mission. Hundreds of people have "gone to work" in this great spiritual enterprise. In practically every branch in this mission someone can now be found to take leadership in genealogical activities. In every branch there is someone who knows how and feels the urge to take hold of this movement.

In a spirit of sincere gratitude and genuine pride the Northern States Mission makes acknowledgment of its indebtedness to Brother and Sister Hawkins. We cherish the hope that they will soon bless us with another missionary service.

CHURCH-WIDE HYMNS FOR OCTOBER, NOVEMBER, AND DECEMBER

HYMNS CAN BE BEAUTIFUL

By J. Spencer Cornwall

OCTOBER

BEHOLD THE GREAT REDEEMER
DIE—No. 15

Eliza R. Snow—George Careless

THIS sacramental hymn is one of our best. Structurally it is built in a series of arches or half-arch form. To give more tone to the highest notes of each phrase by introducing smooth crescendos and diminuendos, is an effective way to interpret it. It should be sung reverently and therefore with a more subdued volume of tone. The speed is slow but not so slow that each phrase cannot be sung in one breath.

NOVEMBER

AGAIN WE MEET AROUND
THE BOARD—No. 9.

Eliza R. Snow—George Careless

"AGAIN WE MEET AROUND THE BOARD" is a sacramental hymn of much beauty. Due to the pitches employed in the soprano and alto parts, it is imperative that the ladies use tone quality which is somewhat subdued and constantly beautiful. The slurs used throughout should be performed with directness and no portamento; especially is this true of the soprano and alto duet. Simple beauty is the aim to attain in the singing of this hymn.

DECEMBER

HOW GREAT THE WISDOM
AND THE LOVE—No. 32.

Eliza R. Snow—Thos. McIntyre

"HOW GREAT THE WISDOM AND THE LOVE" is a forceful exposition of the sacramental theme. It should be sung with a solid tone throughout—louder than soft. It must always press forward with deep sincerity. The chorister must, to insure ease, make a point of repose at the end of the first line by slowing the two beats of that measure. A sincere spirituality and a clear declaration of the text are the ends to seek in the performance of this hymn.

SUGGESTIONS FOR ORGANISTS ON OCTOBER, NOVEMBER, AND DECEMBER HYMNS

By Alexander Schreiner

THE General Music Committee of the Church has chosen the following

three sacramental hymns for special attention during the coming three months: in October, No. 15, "Behold the Great Redeemer Die"; in November, No. 9, "Again We Meet Around the Board"; and in December, No. 32, "How great the Wisdom and the Love" will be sung during the time in our meetings when the Priests break the bread in preparation for the sacrament services.

These three beautiful hymns call for identical treatment by organists. The chosen hymn should be played through once in such a reverent and devotional style that the congregation will be eager and ready to sing in that same way. To accomplish this, the organist should play only medium loud, with soft sixteen-foot bass in the left hand in the case of a reed organ, no four-foot or super couplers in the right hand, and with only the right knee swell in use for expression. The tempo is leisurely slow, but it would be well not to allow it to become progressively slower and slower. On the other hand, try not to play ahead of your singers, but rather accompany them. Be a gentle shepherd.

Most important in these hymns is the need for a very smooth, legato rendition. Take a breath at the end of phrases, but keep the fingers pressing well on the keys everywhere else. By means of such melodic continuity, the organ will seem to be singing also.

The tenor parts may give trouble to some young organists, as, for example, at the beginning of "How Great the Wisdom and the Love." In this and

similar instances, play this tenor part in the right hand with the thumb and second fingers. The harmony will always be rich when all four parts are sounded, and especially so when sounded together with a sixteen-foot sub-bass.

These hymns may also be very effective when played by the organ alone during the service. It should then proceed at a slower tempo and very softly. The inspiring words by Eliza R. Snow will then filter through the minds of all those present, focusing their thoughts upon the service, and thus improving the quality of their worship. Try to touch their hearts as they play the cold keys before you.

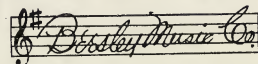
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MR. SELDON N. HEAPS

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Department of Education

THE CHURCH EDUCATIONAL PROGRAM IN LOS ANGELES

By Dr. G. Byron Done,

Director of the L. D. S. Institute of Religion at Los Angeles and Lecturer in Religion at the University of Southern California

APPROXIMATELY 36,000 young men and women will enroll this fall at the two Universities, four Junior Colleges, and one Business College in the Los Angeles area where the Church maintains an Institute of Religion and sponsors Socio-Religious organizations such as Deseret Clubs and the Lambda Delta Sigma Fraternity.

Only 600 of the 36,000 enrollees will be Latter-day Saints. This means that for every Mormon student that registers there will be 60 non-Mormons registering. On some campuses the proportions will be higher and on others lower. For example: Those of the 600 who enroll at the University of California at Los Angeles will represent but 1 in 90, while those entering the University of Southern California will be outnumbered 83 to 1. The Mormon boy or girl at the Pasadena Junior College will be interested in knowing that he or she will be only 1 in 200 as compared to his fellow religionists at the Compton or Long Beach Junior Colleges where 1 in every 42 will be members of the Church.

These predictions are made on the assumption that all Mormon students enrolling at these schools will designate their religious affiliation on the registration card provided for this purpose. However, this will not be the case, for about one in six (a conservative figure) will prefer to keep his church membership secret, thinking, perhaps, it might militate in some way against his scholastic or social success were it known.

The Church is intensely interested in these 600 young people, as it is interested in all its college youth throughout the nation. So interested in fact that it spent nearly a million dollars last year, and will spend an equal amount this year in teaching them the Gospel and in keeping them socially identified with each other while at school.

True, the Church does not foster Religious Institutes, Deseret Clubs, and Lambda Delta Sigma Fraternities for its thousands of young stenographers, bookkeepers, bank-clerks and carpenters as it does for its student youth. And this in spite of the fact that in places like Los Angeles the problems of students and clerks parallel each other in many respects, most important of which is the fact that both are minority groups by great odds, and are being bombarded constantly by social pressures and appeals inimical to their own standards of conduct and religious devotion. Both are targets of the slow, subtle, unconscious forces in social interaction which break down individual

standards and mould them to those of the group. Furthermore, the young men and women of the business world are just as fine, and attract each other just as strongly, as those on a college campus. The opportunities for a romance which may lead to marriage with those of another faith may be the same in both instances. But this is doubtful, as success in college is as much a social recognition or identification as it is a scholastic attainment. One of the purposes of the university and the college seems to be that of providing social and recreational life (experiences) for students. The existence of scores of social fraternities and sororities on a campus is evidence of the fact that the individual seeks the social approval of the group. So strong is this desire in many that they are willing to compromise their own standards for such approval. Thus the very nature and purpose of a college or university campus encourages the social experiences of the students in a way that is not true of the business world.

But the complete and distinct difference in the two situations is to be found in the comparison of the natures and functions of the classroom with those of the office, bank, store, or workshop. The Mormon youth in the business world are not exposed several hours a day for several years to lectures by scholarly men, many of whom are authorities in the fields of science and philosophy, the doctrines of which are still theories but are taught as facts and accepted as such by immature minds that are unduly impressed by the erudition of their teachers. Yet, not once during these impressionable years will students hear in any college classroom, from any teacher of scholarship equal to those in the fields of science and philosophy, one lecture on "Faith In God," "The Divinity of Christ," "The validity of Religious Faith," or "The Plan of Salvation." There are, of course, men on college faculties who could deliver such lectures if permitted to. The law, however, forbids the teaching of religion in state supported schools, although it permits the teaching of irreligion and agnosticism—not in formal courses labeled as such, naturally, but by indirection through inferences, insinuations and omissions. When religion was excluded from the classroom the state unwittingly placed the stamp of approval upon science and philosophy, and in essence said to all students, "Only that experience which can be verified by the scientific method is a fact or real. Therefore, the only way to truth is by the scientific method." Believing this fallacy thousands of teachers and students have become, as one devout educator has expressed it, "Brains on stilts." Consequently, in the hearts of many of our own boys and girls the prophet is being replaced by the philosopher, and factual knowledge

is being made to work overtime trying to do two jobs, that of Faith and its own.

Such being the case the Church feels justified in the yearly spending of hundreds of thousands of dollars for the maintenance of beautiful buildings convenient to these campuses, where classes in Church History and Doctrine are given; where the Bible, the Book of Mormon, and The Doctrine and Covenants are taught as historical and religious facts; where the religious method and the religious experience are considered as real and as valid as those of science; where men of faith, and of scholarship on a level with many of the teachers of science and philosophy, are employed to help perplexed students think through their problems when and where they first appear, and when they are most needed; where teachers are immediately accessible to students who are inclined to have more faith in the advice of a religious man with academic standing than in that of his own parent, bishop, or Sunday School teacher.

While students on the Utah and Los Angeles campuses have many problems in common the problem of social identification with those of their own kind would seem to be greater for those in Southern California. The majority of students at the Utah schools are Latter-day Saints most of whom were born in small Mormon communities where they went through the grades and high school with Mormon classmates and were taught in the main by Mormon teachers. At college the majority of their classmates, fraternity brothers, sorority sisters, and members of their clubs will be Mormons. To students, therefore, accustomed to the warm, friendly, and intimate atmosphere of the Mormon communities large cities and campuses present a new problem,—that of social identification with their religious group,—a group that represents only 10 of every 1000 population. The temptation to accept the religious anonymity which the great metropolitan centers and their schools offer is an enticing one to many,—the invitation to be "of the world" with little fear of being discovered or censured by the groups in which they should be active.

Cognizant of the many difficulties facing Mormon students in Los Angeles and elsewhere, the Church urges them, as it does all its youth in the college and university world, to take full advantage of the facilities of its Institutes of Religion; to identify themselves with its religious, intellectual, and social programs; to safeguard their heritage and to enrich their lives with the soul-satisfying truths of a revealed religion rather than starve by confining their education to the vacuous doctrines of man-made philosophies; to feel the strength of faith in God rather than the enervation of doubt and agnosticism; to choose the *right him* or the *only her* from among those of like religious heritage.

Mutual Messages

Executives

TWO PROGRAMS FOR RELIEF SOCIETY AND M. I. A.

SUNDAY EVENING SERVICE, NOV. 2.

TO cooperate with the Relief Society in celebrating their centennial year, the M. I. A. is happy to grant this request that they be given the first Sunday evening in November (November 2) for the presentation of a special membership-building program. All wards are asked to set aside the regular work outlined for this evening and to participate in the following program planned by the Relief Society:

Music Congregation
Prayer
Special Music—Relief Society (Singing Mothers, if chorus is available)
"Our Common Quest"
..... Relief Society representative
Special Music M. I. A.
"Salute to Relief Society Membership"
..... Y. M. I. A. representative
"Salute to Relief Society Membership"
..... Y. W. M. I. A. representative
Music—"A Hundred Thousand Strong"
..... Singing Mothers
(if chorus is available), congregation to join in chorus
Closing Prayer

The Relief Society will consult with M. I. A. officers in making the M. I. A. assignments.

TUESDAY EVENING SERVICE,
MARCH 17

Tuesday, March 17, is the Relief Society Birthday; this year it marks the 100th anniversary of the organization of the women of the Church by the Prophet Joseph Smith. On this evening the Mutual Improvement Associations are asked to cooperate with the Relief Society in whatever way the latter may desire. In order not to lose important features of our own program, it may be necessary to "double up" on March 10 or March 24, so as to include lessons now scheduled for the 17th.

SCOUTS AND BEE-HIVE GIRLS TO BE GIVEN SPECIAL CONSIDERATION

A LETTER from the General Superintendency of the Primary Association solicits our special consideration for the new boys and girls. It calls attention to the fact that occasionally the twelve-year old children who enter the M. I. A. feel "quite lost when they find they have to adjust to a semi-adult situation." "If they could be made to feel more welcome and more cared for as their ages demand," Primary officers

feel that they will be kept happy and active in the Church.
**CHORISTERS, ORGANISTS
PREPARE FOR LEADERSHIP!**

General Superintendency and Presidency
M. I. A.

Dear Brethren and Sisters:

THE Music Institutes for the training of choristers and organists will again be held during the coming season in the various localities mentioned in the enclosed schedule.

We have noted most gratifying improvement in the work of those who have taken our courses and carefully followed our suggestions. It is felt that if we persist in this movement of training Church musicians, that in a few more years, a decided improvement in the music exercises of the whole Church will be noted. May we, therefore, respectfully suggest that you give active support to this movement by urging your choristers and organists to enroll in the courses to be given the coming year.

The location and (in some cases) tentative time of beginning of these courses are given in the enclosed schedule. For exact information, concerning the day and hour of the first class, the local bishop should be consulted.

Sincerely,

GENERAL MUSIC COMMITTEE
By Tracy Y. Cannon, chairman.

PROFESSIONAL TRAINING AT EXCEEDINGLY LOW-COST

A full 24 hours of training is yours to enjoy at these nominal costs: Organists, \$8; Choristers, \$4.

The training is comprehensive in scope and practical in character. Organists are given a basic schooling in organ technique and trained in the selection of appropriate music for all ward and stake occasions. Choristers are taught how to project their personalities and to interpret music to singing groups. They are also drilled in such technical items of conducting as the effective use of the baton. These students, also, are instructed in matters of appropriate music selection.

Important: Students in piano are welcomed to the classes for organists. They will be taught how to transfer their skill and technique to the new medium.

The Mutual Improvement Associations are keenly aware of the value of this course and the opportunity it affords to our workers. Through such training and development the constant problem of where to find adequate leadership in music is largely solved. It is recommended that the necessary amounts to cover the fees for this course for at least one M. I. A. director and one M. I. A. organist in each ward, be included in the budget allowance for the organization.

THE M. I. A. THEME BOOKMARK

LAST year for the Theme Festival and Honor Days, the General Boards prepared small scrolls, on which were printed the M. I. A. Theme, and offered them for use in the field. Many wards and stakes accepted them eagerly and they were greatly appreciated by the individuals receiving them.

This year, on suggestion of the Ogden Stakes, it has been decided to furnish the Theme in the form of an attractive bookmark. The theme is in the center; at the left appears the insignia of the M. I. A. in green background with monogram and the words "Let's Go to Mutual" and "Bring a Friend" in gold. The price is 30c per 100. If you order immediately you can receive them in time for your Autumn Socials or for your Carry On-Advancement exercises.

ERA SUCCESS NOTED

SISTER MARION HARRIS, who led her ward to victory, is displaying the recognition given to the Tacoma Central Ward for not only being first to reach its quota but also securing the
(Continued on page 626)



"ERA" WORKERS OF THE THREE LEADING WARDS IN THE SEATTLE STAKE—1940-41 CAMPAIGN

Reading from left to right: President Ray Parker, Tacoma Central; Bishop Elvin E. Evans, Tacoma Central; President Taft Young, Bremerton; Bishop John J. Frye, Bremerton; President Harold Thompson, West Seattle; Brother Ambrose Chabot, West Seattle; Brother Tom Jones, West Seattle; Irlis Hanks, "Era" Director, Bremerton; President Myrtle Frye, Bremerton; President Ora Qualls, Tacoma Central; L. C. Seal, "Era" Director, Seattle Stake; Marion Harris, "Era" Director, Tacoma Central; President Olive Webster, West Seattle; First Counselor Ardiella Thompson, West Seattle.

Mutual Messages

(Continued from page 625)

largest percentage of its families as *Era* subscribers.

President Olive Webster is holding the recognition given to West Seattle Ward for taking second place, *Era* Director M. E. Salisbury being absent.

Sister Idris Haneburg is holding recognition given to Bremerton Ward for third place, which ward led the stake during the previous year.

All three wards have more than an *Era* in every home or its equivalent, reaching 770% of their quota.

M Men-Gleaners

Dr. W. Creed Haymond and Hazel Brockbank, chairmen; Dr. Wesley P. Lloyd, Dr. Franklin S. Harris, Dr. L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Dr. Le Roy J. Buckmiller, Marie Waldram, Ileen Ann Waspe, Freda Jensen, Minnie E. Anderson, Vella H. Wetzel.

MY book holds many stories
Wrapped tightly in itself
And yet, it never makes a noise
But waits upon the shelf
Until I come and take it;
And then my book and I
Are sailing on a fairy sea,
Or floating in the sky.

—Unknown.

In the July *Era* a tentative yearly program for M Men-Gleaners' reading was given. It was suggested that for October you choose a book of modern fiction or non-fiction. A "must" for fiction reading is *The Keys of the Kingdom*, by A. J. Cronin.

Many authors in their eagerness to present a startling picture of life, concentrate, to the boredom of the discriminating reader, upon the distasteful, the unpleasant, and the immoral. They have forgotten that the purposes of literature is to inspire the masses to live better, to lift them, as it were, to the "window-sills" of life where they might see more beauty and purpose than their constricted lives would allow them.

As in his preceding novel, *The Citadel*, Dr. Cronin tells the story of a man who is an individualist in the sense that his conscience and not his self-interest is his guide. The loss of his parents and childhood sweetheart influenced him to join the ministry.

Dr. Cronin has combined in the life of this humble priest, Father Chisholm, a strength of character that is matched only by the dramatic episodes which test him. Through it all there is suffused an air of beauty and gentleness, and a welcome thread of humor. It is

a simple story of self-sacrifice and long, loving devotion to the cause of humanity. The reader feels so much a part of the story, is so entranced by its poignant beauty, that his interest never lags.

Father Chisholm made this pledge when he was an unhappy boy: I promise faithfully to oppose bravely all that is stupid and bigoted and cruel.

Toleration is the highest virtue—Humility comes next." So courageously does he pursue his resolve, and so fruitful is his work that you feel within yourself a strong determination to take up the fight where he leaves it.

Too much of this lovely book must not be revealed. Begin to read it and it will be difficult for you to lay it down until it is finished.



6. KOLOB STAKE'S PRESENTATION OF THE OPERA "MARITANA"
7. a, b, c. DETAILS OF DECORATIONS USED IN THE LAS VEGAS WARD, MOAPA STAKE, FOR THE GOLD AND GREEN BALL.
8. A BEE-HIVE FIREPLACE AT WOODRUFF, SNOWFLAKE STAKE, WHICH WAS PLACED AS A JUBILEE YEAR MEMORY MARKER.
9. THE "COLONIAL CHORAL SOCIETY" ORGANIZED IN PORTLAND, OREGON.
10. CAST OF CHARACTERS OF THE DRAMA, "HANDCART TRAILS," PRESENTED IN THE FAIRBANKS BRANCH N. I. A., NORTHWESTERN STATES MISSION.
11. DIRECTOR AND CAST OF CHARACTERS OF THREE-ACT COMEDY "THE LOVELY DUCKLING," PRESENTED BY THE NEPHI SOUTH WARD, JUAB STAKE.
12. VINEYARD WARD, SHARON STAKE, HONOR BEE-HIVE GIRLS.
13. FOUR HONOR BEE-HIVE GIRLS OF ETNA WARD, STAR VALLEY STAKE. THE FIRST TO HAVE COMPLETED BEE-HIVE WORK.
14. "HANDCART TRAILS"—A DRAMA PRESENTED BY THE PAROVAN STAKE.
15. MISSIONARIES OF MAIN AND VERMONT, NEW HAMPSHIRE DISTRICTS OF THE NEW ENGLAND MISSION.

CORRECTION

In the September issue of the "*Era*," p. 560, the captions for the pictures were incorrect, except for the first picture. Picture 2 is of the Ensign Chorus, missionaries of the Eastern States Mission; picture 3 is the Explorer-Juab Chorus of the Fifth Ward, Pocatello Stake; pictures 4 and 5 are scenes from the opera *MARITANA*, produced by the Hill Spring Ward, Alberta Stake. The second caption did not belong in the series, since the picture of the "Colonial Chorus Society" is appearing in the current (October) issue as picture 9 on this page.

Mutual Messages

Explorers

M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles, Dr. L. A. Stevenson.

CLIMBING THE EXPLORER TRAIL

THE General Board has made available for the first time a handbook for the Explorer himself. Previous publications on the Explorer program have been intended primarily for use by the Explorer leader. Now, however, the Explorer can find out for himself what his program contains, thereby making the task of his leadership much easier. The handbook is called "Climbing the Explorer Trail" and sometimes referred to as the "Trail Book." Since the cost is only ten cents it is felt that every Explorer can acquire a copy and should be urged to do so by Explorer leaders. The size is a decided advantage, being small enough to be carried in a shirt or trouser pocket.

The Trail book is divided into three parts; (1) Guideposts; which include Gospel gems and character-building items which every boy of Explorer age should know; (2) the Explorer program, written in concise form, easily understandable by any young man, and (3) a personal record section where the Explorer may keep a record of his advancement in Exploring as well as other Church activities.

Every attempt should be made to place a copy of the Trail Book in the hands of every Explorer.

TOOLS FOR THE LEADER

Log No. 10 is the official handbook for M. I. A. Explorer leaders this season. Although it was published in 1940, it will unquestionably remain the basic leader's guide for several years. No leader should attempt to assume direction of an Explorer troop without first having studied this handbook, which is replete with methods for operating the program.

A supplement to Log No. 10 has been published for the current year which should be used along with Log No. 10. The most important features it contains consist of the joint Explorer-Junior program suggestions and the Explorer Healthman Plan which is a new program feature this year.

ARROWHEAD AWARD CHANGES

Two Arrowhead award requirements change each year, namely No. 2 and 5 which refer to the reading course and theme projects.

The reading course book for this year is *The Latter-day Prophet* by



George Q. Cannon. The theme project for 1941-42 is: Every Explorer a Healthman. The Healthman Title Plan is fully described in the Supplement to Log No. 10 and in Climbing the Explorer Trail.

LOGAN TEMPLE SAWMILL MONUMENT ERECTED

FORTY Explorers, Scout leaders, and old timers of the Cache Valley Council erected and dedicated a monument on the Logan Temple sawmill site Saturday, July 26.

The building of the monument began early Saturday morning and continued throughout the day. It was completed by 4:20 p. m. The monument is constructed of rock taken from the fireplace and chimney of the old sawmill mess hall. Also, incorporated in it are a slip-scraper and a wagon wheel that were used at the mill while it was in operation from 1877 to 1886. In a copper box deposited in the monument are a complete history of the Temple Sawmill, an issue of various newspapers and many miscellaneous articles contributed by the members of the group present.

A plaque is placed on the face of the slip-scraper and inscribed with the following:

1877-1886 Monument to Temple Sawmill. The men called were: C. O. Card, Superintendent, Paul Cardon, Bishop T. X. Smith, George Batt, Joseph Foster, Ed. Clark, B. M. Lewis. First tree felled by Paul Cardon. First board sawed by C. O. Card. Erected by Cache Valley Council Boy Scouts of America, 7-26-41.

The old timers present were: John Q. Adams, Magnus Holm, C. C. Cressall, Mark H. Preece, John Cardon, Emil Moser, R. A. Perkes, and Lola Jorgensen.

Explorer boys participating were: Omar Hansen, Lynn Jensen, William Cook, Weiden Perkes and Varnell Perkes of Troop 117, Hyde Park. Ted Stanford and Joseph Lawrence of Troop 105, Logan Fifth Ward. Lee Allen of Cove, Elden Hendricks, Lavon Anderson, Russell Mauchley, Earl Nelson, Keith Crockett, LaMar George of Nibley. Hyrum District and Alwyn D. Sessions of Watsonville, California.

Scouters participating were: John Q. Adams (Dan Beard of the Cache Valley Council), Rudgar H. Daines, Sol Allen, Fred Duce, Earl A. Fredrickson, Owen Kirby, Amos Gerber, Lola Jorgensen, and Albert Kirby.

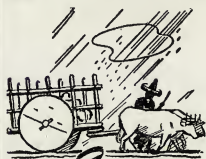
The dedicatory prayer was offered at the monument by Joseph B. Daines of the Logan Temple presidency.

Pioneer experiences were related by John Q. Adams, Mark H. Preece, C. C. Cressall, and Magnus Holm, men who were sawmill workers. Also speaking were, Joseph E. Cardon of Logan and Oscar A. Kirkham, Deputy Regional Scout Executive from Salt Lake City.

ATTENTION!

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Salt Lake City, Utah

Gustaf Adolf Male Chorus

THE Gustaf Adolf Male Chorus, the Swedish male chorus of Salt Lake City, Utah recently returned from an extended trip to Bellingham, Washington, where a convention of the Pacific Coast Division of the American Union of Swedish Singers was held from July 30th to August 3rd.

The purpose of the American Union of Swedish Singers is to keep alive the beautiful Scandinavian folk Melodies and the continuation of traditional Swedish male chorus singing and activities. The American Union of

the singers present at the Bellingham convention enthusiastically accepted the invitations of the Salt Lake chorus to hold the Swedish Singers' convention in Salt Lake City during the Centennial Celebration to be held in 1947. The next convention will be held in Los Angeles in 1943.

After the passing of Axel B. C. Ohlson in November, 1936, the chorus was under the direction of Joseph P. Fernelius, who was succeeded by Rider C. Waring as director in January, 1941. Miss Beatrice Davies, accomplished

THE GUSTAF ADOLF MALE CHORUS

In front: Rider C. Waring, conductor; Beatrice Davies, accompanist.
First row, left to right: Rudolf D. Lindgren, Nils A. Carlson, Knute T. Borg, Franz E. Johnson, J. Arthur Johnson, Edwin Hansen, Eloy L. Peterson, Hyrum W. Swenson.
Back row: Michael Froiland, John J. Erickson, Edward N. Rosenberg, C. B. Olson, Olof L. Olaisen, C. C. Anderson, Nils E. Sanders, Alvin R. Erikson, and Emil C. Ottesen. Not in the picture: Geo. A. Hazelgren, Curtis Norling, Roland Sahleen, Carl F. Johanson, Oscar Olson, Conrad Soder, Eric Sholund, Axel Soderberg.



Swedish Singers was organized November 25, 1922.

During the early part of 1926, notice was given that the Crown Prince of Sweden, Gustaf Adolf, would visit Salt Lake City during that summer. It was suggested that a group of male singers from the Swedish people organize a male chorus to sing for the enjoyment of the party accompanying the Swedish Crown Prince. The late Axel B. C. Ohlson was chosen as their director. Under his direction the organization was led to an outstanding position as a worthy representative of the Swedish people and of Salt Lake City, Utah. The chorus sang for the Crown Prince and his wife and party, and on that occasion the Crown Prince personally named the chorus the Gustaf Adolf Male Chorus, after himself. This honor has never been extended any other chorus within the United States. Formal organization of the group was completed the 19th day of July, 1926.

In 1932, the chorus became affiliated with the Pacific Coast Division of the American Union of Swedish Singers and attended the Singers' Convention held in San Francisco that year. The Salt Lake Chorus played host to the Singers' Convention held in Salt Lake City during the summer of 1934. All pianist and choral director, has been

the accompanist of the organization since its beginning.

The present officers of the chorus are as follows: Rider C. Waring, director; Beatrice Davies, accompanist; Knute T. Borg, president; Rudolf D. Lindgren, manager; George A. Hazelgren, secretary; Alvin R. Erikson, treasurer; and Roland Sahleen, librarian.

The Church Moves On

(Continued from page 605)

August 4, 1941

Death came to James B. Morrison, 80, pioneer settler and early political figure of Sevier County, in Alhambra, California, where he had lived for a year. As a youth he became engaged in railroad construction work, helping build the old Atlantic and Pacific Railroad (now the Santa Fe) through northern Arizona in the early eighties. He had been a member of the Sevier Stake High Council and stake superintendent of Sunday Schools. Burial was in Richfield, Utah.

August 9, 1941

Joseph L. Townsend, the only living composer whose work appears in the

Deseret Sunday School Song Book, celebrated his ninety-second birthday at his home in Payson, Utah.

August 10, 1941

Mrs. Mary Eleanor Watson Silver, 85, wagon-train pioneer of 1863, died in Salt Lake City, after a life devoted to Church work, notably the Relief Society where she had served in the Cannon Ward presidency for seventeen years.

August 12, 1941

Mrs. Mary Ann Soffe Shields, 85, well known early day nurse, and former matron at the state school for the blind and deaf, died in Ogden. She was born at St. Joseph, Missouri, in 1856, while her parents were making the pioneer trek to Utah.

August 13, 1941

Olof Ignatius Pedersen, 76, former bishop of the Logan Sixth Ward, and prominent civic worker, was killed as he fell from a roof that he was repairing in Logan.

August 17, 1941

Bishop M. O. Ashton of the Presiding Bishopric dedicated the new Alpine Ward Chapel and Recreation Hall, at Alpine Arizona. Constructed of native stone and timber, the building cost \$20,000. More than five hundred persons were present at the dedicatory services.

August 17, 1941

Mrs. Anna H. Lambson Vincent of Park City, who was 101 September 14, was lited by members of her family at a reunion in Provo Canyon. In reminiscing she recalled that during the construction of the Salt Lake Temple she used to carry vegetables from her own garden to the workmen employed on the building.

August 24, 1941

Presiding Bishop LeGrand Richards, turned the first official spade of earth in the ground breaking ceremonies in the construction of a combination Driggs Ward chapel and Teton Stake house, at Driggs, Idaho.

August 26, 1941

F. D. Higginbotham, 72, first bishop of Wells Ward, and Wells Stake patriarch died in Salt Lake City.

L. D. S. Boys in Northern California Camps

(Concluded from page 605)

there are twenty-two regularly organized wards and branches in this part of California. If you have space to print the directories of these two stakes, perhaps we may reach many boys who have no knowledge of the opportunities within their reach for wholesome amusement and proper contacts.

THE CHURCH MOVES ON

OAKLAND STAKE

Alameda Ward meets at Odd Fellows Hall, Park and Santa Clara Sts., Alameda, Cal.

Berkeley Ward meets at Berkeley Chapel—Walnut and Vine Sts., Berkeley, California.

Claremont Ward meets in hall at 2980 Adeline St., Berkeley, California.

Diamond Ward—chapel, 3618 Diamond Avenue, Oakland, California.

Elmhurst Ward—chapel, 9658 Thermal Street, Oakland.

Hayward Ward meets in a hall, 1070 B Street, Hayward, California.

Martinez Chapel, east end of Arch Street, Martinez, California.

Maxwell Park—Hall, corner Mason and Foothill Boulevard, Oakland, California.

Napa Branch—Chamber of Commerce Building, corner Clay and Brown Sts., Napa, California.

Oakland—Chapel, corner of Moss and Webster Sts., Oakland.

Pittsburg Branch Veterans' Memorial Hall, 9th and East Streets, Pittsburg, California.

Richmond—Chapel, corner 28th St. and Nevins Ave., Richmond, California.

Vallejo—Hall, 2010 Marin Street, Vallejo, California.

Mrs. S. F. Patton, 1915 Rose Street, Berkeley, hostess for Oakland Stake.

In and around San Francisco are the following wards:

Balboa Ward, Ashton St. and Ocean Ave., San Francisco.

Burlingame Ward, Bayswater and Lorton Aves.

Mission Ward, 1234 Valencia Street, San Francisco.

Palo Alto Ward, 771 Addison Ave., Palo Alto.

San Francisco Ward, 1649 Hayes Street, San Francisco.

San Jose Ward, 34 Clieves Ave., San Jose, California.

Sunset Ward, 22nd Ave. and Lawton St., San Francisco.

Redwood City Branch, Foresters' Hall, Redwood City.

San Rafael Branch, 1036 "C" Street, San Rafael.

Mrs. Theodore Martin, 1451 37th Avenue, San Francisco, California. Hostess for San Francisco Stake.

Thanking you for your cooperation in this matter I am

Sincerely yours,

(Mrs.) S. F. Patton.

Missionaries Released in July

(Concluded from page 605)

vile, Utah; Gilbert R. Hunter, Lewisville, Idaho; John R. Carlson, Ephraim, Utah.

Eastern States: Nolan R. Taylor, Farr West, Utah; C. G. Williams, Pingree, Idaho; Milan D. Smith, Clearfield, Utah; Charles J. Skidmore, Salt Lake; Walter G. Lindsay, Stockton, California; Karl C. Klingler, Rexburg, Idaho; Edith Dunn, Logan, Utah; Jay L. Chatterley, Cedar City, Utah; George L. Merrill, Thatcher, Arizona.

New England: Clinton F. Larson, Salt Lake; John N. Eldredge, Salt Lake; Keith Hyrum Bates, Salt Lake.

North Central States: Wendell R. Westover, Aberdeen, Idaho; Edsel M. Tenney, Humbolt, Arizona; Freeman M. Stewart,

Safford, Arizona; Craig A. Decker, Kirtland, New Mexico; Roscoe B. Denham, Prescott, Arizona; Clifford A. Aamodt, Murray, Utah.

Northwestern States: Albon L. Smith, Idaho Falls, Idaho; Grant B. Shaw, Ogden, Utah; Donald G. Poulton, Salt Lake; James Arlo Nuttall, Ephraim, Utah; K. Edward Lingwall, Salt Lake; William J. Kesler, Beaver City, Utah; Norma Jensen, Ogden, Utah; Wilford L. Brudner, Salt Lake; Willard M. Brudner, Salt Lake; Lois B. Olson, Idaho Falls, Idaho.

Northwestern States: Helen E. Pyper, Salt Lake; Oliver O. Liechty, Salt Lake; Harold W. Goddard, Salt Lake; Stanley R. Fuller, Pine, Arizona; Earl L. Francom, Payson, Utah.

Spanish-American Mission: Helen Pierce, Salt Lake; J. Roe Armstrong, Salt Lake; Dale G. King, Grace, Idaho; Rex D. Terry, St. George, Utah.

Texas Mission: George L. Romney, Salt Lake; Stanley B. Nance, Sandy, Utah; Max V. Murdock, Kyle, South Dakota; Melvin Hurst, Blanding, Utah; Mary L. Christensen, Salt Lake.

Western States: President and Mrs. William W. Seegmiller, Salt Lake; Clara Morrill, Tridell, Utah.

Southern States: Carlos A. Yeates, Logan, Utah; J. Lenard Warner, Salt Lake; Leon K. Stevens, Montpelier, Idaho; Mary Campbell, San Diego, California; Chad M. Bertelson, Ephraim, Utah; Carrie H. Bounds, Mt. Shasta, California; Elizabeth Brinkerhoff, Glendale, Utah.

Hawaiian Mission: Robert T. Johns, Ogden, Utah; Dunford F. Greene, Salt Lake.

Missionaries Released in August, 1941 and Others not Previously Reported

California: Ann Lyman, Salt Lake; Raymond G. O. Burton, Baltimore, Maryland; Marjory T. Kuehner, Ontario, Canada; Mary D. L. Groves, Salt Lake; Albert L. Taylor, Jr., Salt Lake; Raymond H. Walton, Salt Lake; Mary Duke, Vernal, Utah; LaVerne Burningham, Sandy, Utah; O'Ryan Gull, Brigham City, Utah; Marwood W. Bowden, Salt Lake.

Canadian: LaVerna Ackroyd, Magrath, Alberta, Canada; Kirkham Vard Grabb, Lehi, Utah.

Central States: Wilford K. Wegener, Salt Lake; Arend H. DeBoer, Ogden, Utah; Raymond L. Barlow, Richfield, Utah; Elaine M. Mack, Riverside, California.

East Central: John A. Gardner, Ogden, Utah; Paul A. Martin, Ogden, Utah; Sarah L. Howard, Woods Cross; William H. Dalebout, Salt Lake; Jack A. Hartvigsen, Pocatello, Idaho; Gladys Henriksen, Salt Lake; Paul R. Merrill, Brigham City, Utah; Ralph J. Lauper, Oakland, California.

Eastern States: Alva C. Snow, St. George, Utah; Adelia Bayless, Blanding, Utah; Ida L. Whitaker, Salt Lake.

Mexican: Harlem F. Johnson, Colonia Pacheco, Mexico; William E. Becraft, Colonia Chichupa; John A. Davis, Colonia Chichupa; Ernestine Hatch, Colonia Juarez; Hannah V. Taylor, Colonia Dublin; Marvin B. Judd, Colonia Chichupa.

New England: Mary J. Darrington, Burley, Idaho; Sterling C. Larson, Ririe, Idaho; Marjorie Smith, Draper, Utah; Estella Palmer, Kirtland, New Mexico; F. Lant Haymore, Douglas, Arizona; Donald A. Purdy, Sparks, Nevada; Anna Letha Fugal, Pleasant Grove, Utah; Eldred L.

Dance, Blackfoot, Idaho; Maude Redd, Monticello, Utah.

Northwestern States: Margaret Meeks, Bicknell, Utah; James A. Nuttall, Ephraim, Utah; Reed P. Larson, Preston, Idaho; Frederick K. Fehser, Downey, Idaho; Beth M. Nielsen, Sandy, Utah; Lilly P. Spencer, Logan, Utah; Margaret Mackay, Murray, Utah; Blair W. Archibald, Rexburg, Idaho; L. Wayne Redd, Blanding, Utah; Frederick T. Aldrich, Amity, Missouri; Melda Christensen, Honekely, Utah; Julia Smith, Winslow, Arizona.

North Central States: Olive Parker, Draper, Utah; Genevieve Hatton, Fillmore, Utah; William E. Read, Jr., Ogden, Utah; Faye Brown, Monroe, Utah; Stanford F. Johnson, Holden, Utah; John P. Dalby, Salt Lake.

Northwestern States: Wilford R. Thorack, Ogden, Utah; Elvira H. Jensen, Aetna, Canada; Arthur J. Record, Salt Lake City; John D. Butler, Eagar, Arizona; Helen Bringham, Ogden, Utah; Maurine Anderson, Tremonton, Utah; Roberta Lindsay, Midvale, Utah; Hermoine Tracy, Ogden, Utah; Carrie Samuelson, Sandy, Utah.

Southern States: Florence M. Williams, Hamer, Idaho; Roba Jardine, Menan, Idaho; Erven E. Brundage, Mesa, Arizona; David L. Haymore, Douglas, Arizona; Joseph Loertscher, Salt Lake City, Orville Webb, Lordsburg, New Mexico; Lloyd F. Gunther, Lehi, Utah; Hazel J. Nalder, Layton, Utah.

Spanish American: Elizabeth A. McKenzie, Ogden, Utah; Karl G. Buckmiller, Rexburg, Idaho; Herman C. Falls, Boise, Idaho; Elmo Elison, Malta, Idaho.

Hawaiian: Izzeta North, Salt Lake; Raymond H. Shaw, Logan, Utah; Robert L. Worley, Baker, Oregon; Glen Walton, Salt Lake.

Japanese: George T. Willis, Salt Lake.

Brazilian: James D. Davis, Provo, Utah; Paul R. Merrill, Brigham City, Utah; Edward C. Beck, Spanish Fork, Utah; Mirl Blake Hymas, Ovid, Idaho; Ray H. Crane, Riverton, Utah; Howard R. Taylor, Lehi, Utah; J. W. Turner, Heber City, Utah; John P. Rich, Salt Lake.

New Equipment Added To Tabernacle and Organ

CONFERENCE attendees this month will enjoy the Tabernacle's new ventilating system which utilizes the two large light wells in the ten-foot-thick ceiling as a means of exhausting stagnant air.

A year has been spent to complete an overhauling of the Tabernacle organ, replacing worn parts and adding new equipment.

Also, new on Temple Square this October will be a seventy-two foot steel flag pole erected immediately east of the statues of Joseph and Hyrum Smith.

Relief Society Will Plant Memorial Trees

PLANS for the planting of a hardwood tree by each ward and stake to be known as the "Relief Society Centennial Tree" have been announced by the general board of Relief Society. Each ward and stake has been asked to plan impressive ceremonies as the trees are planted on all chapel and stake house grounds on or near March 17, 1942.

THOU SHALT HAVE LONG LIFE

(Concluded from page 593)

the first rendered us much assistance, invited us to take Brother Snow to his house. There being no Saints in the place, we gladly accepted his kind offer. Every possible attention was given for Brother Snow's comfort."

I will now give my father's own account of the upsetting of the boat and of his sensations in being drowned and then coming to life again.

"As we were moving along, probably more than a quarter of a mile from where we expected to land, my attention was suddenly arrested by Captain Fisher calling to the oarsmen in a voice which denoted some alarm, 'Hurry up, hurry up!' I immediately discovered the cause of the alarm. A short distance behind us, I saw an immense surf, thirty or forty feet high, rushing towards us swifter than a race horse. We had scarcely a moment for reflection before the huge mass was upon us. In an instant our boat, with its contents, as though it were a feather, was hurled into a gulf of briny waters, and all was under this rolling, seething mountain wave. It took me by surprise, I think, however, that I comprehended the situation—in the midst of turbulent waves—a quarter of a mile from the shore, without much probability of human aid.

"I felt confident, however, there

would be some way of escape; that the Lord would provide the means, for it was not possible that my life and mission were thus to terminate. This reliance on the Lord banished fear, and inspired me up to the last moment of consciousness. In such extreme cases of excitement, we seem to live hours in a minute, and a volume of thoughts crowd themselves into one single moment. It was so with me in that perilous scene.

"Having been somewhat subject to faint, I think that after a few moments in the water I must have fainted, as I did not suffer that pain common in the experience of drowning persons. I had been in the water only a few moments, until I lost consciousness. The first I knew afterwards, I was on shore, receiving the kind and tender attentions of my brethren.

"The first recollection I had of returning consciousness, was that of a very small light—the smallest imaginable. This soon disappeared, and I was again in total darkness. Again it appeared much larger than before, then sank away and left me, as before, in forgetfulness. Thus it continued to come and go, until, finally, I recognized, as I thought, persons whispering, and soon after, I asked in a feeble whisper, 'What is the matter?' I immediately recognized the voice of Elder Cluff as he replied, 'You have been drowned;

the boat upset in the surf.' Quick as lightning the scene of our disaster flashed upon my mind. I immediately asked, 'Are you brethren all safe?' The emotion that was awakened in my bosom by the answer of Elder Cluff, will remain with me as long as life continues: 'Brother Snow, we are all safe.' I rapidly recovered, and very soon was able to walk and accompany the brethren to our lodgings."

Brother Cluff resumes the narrative:

"As soon as Brother Snow was out of danger, it occurred to me that I had better return to the vessel. As I reached the deck by the rope ladder over its side, I saw at a glance that Brother Smith was under great anxiety of mind. We both were under an intensity of feeling which men usually experience only a few times in their lives. Brother Smith had been informed by a native that the captain and an elderly white man were drowned. The latter he supposed to be Brother Benson, hence his great anxiety. My own nervous system was strung up to an extreme tension by the events of the past two hours. When I told Brother Smith that all were safe, the sudden revulsion of feeling almost overcame him. We rejoiced together that through a merciful Providence, and the faith that had been bestowed upon us, we were all alive."

THE DOCTRINE AND COVENANTS

(Continued from page 587)

have a complete volume made up entirely of latter-day revelations and beliefs, which would supplement and complement the other two volumes of scripture. It might have been concluded that to take a verse, chapter, or chapters from the Bible or the Book of Mormon, away from the setting in which it is placed would, in a measure, result in confusion.

The 1835 edition of the Doctrine and Covenants was the last one to be printed in the lifetime of the Prophet. (If there are others the present writer has not been able to locate them.)

THE 1844, 1876, AND 1921 EDITIONS

IN 1844, an enlarged volume of one hundred eleven sections, printed after the death of the Prophet, was issued. This volume remained the same except for dates, place of publication, and persons publishing it, until 1876, when the number of sections was increased to 136. One article or section, the one labeled "Marriage," was omitted in 1876.

The seven "Lectures on Faith"

were included in all editions of the Doctrine and Covenants from 1835 to 1921. They were omitted in the 1921 edition, and do not appear in any later edition.

The book of Doctrine and Covenants from 1835 to 1921 was printed in single column. Since 1921 all editions have been in double column.

CHANGES IN SECTION ARRANGEMENTS

THE arrangement of sections during the history of the book has also undergone change. For example, Section 89 containing the revelation known as the Word of Wisdom was not printed in A Book of Commandments, although it was received in February of the same year, 1833, in July of which year A Book of Commandments was printed. This same revelation was listed as Section 80 in the 1835 edition and as Section 81 in all subsequent editions to 1876, when it became Section 89. In fact, all the sections were re-numbered and rearranged when the 1876 edition of the Doctrine and Covenants was printed.

The verse numbers were also changed when the 1876 edition came off the press; for example, using the same section 89 we find that before 1876, it contained only an introduction and three verses. No words, sentences, or thoughts have been altered in the contents since then, but the existing verses were broken up, and they, together with the introduction, now make twenty-one verses. This was probably done to make the revelation more easily read and easier to understand.

That part which now constitutes the first three verses of section 89 was incorporated into the revelation itself beginning with the 1876 edition of the Doctrine and Covenants. Before 1876 these three verses appeared only as an introductory paragraph preceding the revelation on the Word of Wisdom.

INTRODUCTIONS

THE changes that have taken place in the introductions to the sections during the development of the Doctrine and Covenants are very noticeable; for example, Section 100 in the 1835 edition, which becomes

THE DOCTRINE AND COVENANTS

Section 108 in all editions from 1844 to 1876, has only one word which introduces the section, the word "Appendix."

In the 1876 edition there appears in the corresponding Section 133, the following:

Revelation, called the Appendix, given through Joseph, the Seer, at Hiram, Portage Co., Ohio.

The introduction to the same section, 133, in the 1921 and all subsequent editions appears as follows:

REVELATION given through Joseph Smith the Prophet, at Hiram, Ohio, November 3, 1831. Prefacing this revelation the Prophet wrote: At this time there were many things which the Elders desired to know, relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following important revelation, which has since been added to the book of Doctrine and Covenants and called the Appendix.—A proclamation to be carried by the Elders to the peoples of the world—Zion and Jerusalem both to be established.—The voice of the Lord to issue from each of these centers—The Lost Tribes to be remembered by the Lord and to be brought forth from the north countries—These to receive their blessings at the hand of Eshiram—Graves of the Saints to be opened at the coming of the Lord—The doom of those who reject the Lord's message.

Similar changes have occurred in all the introductions, the greatest change being made in 1921. These changes, in the writer's opinion, have been highly desirable. One has only to compare them to see that they have resulted in a clearer understanding of the place, purpose, and contents of each one of the revelations.

SECTIONS ADDED IN 1876

THE addition of sections has already been mentioned. There were twenty-six sections added to the Doctrine and Covenants in the year 1876: 2, 13, 77, 85, 87, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 125, 126, 129, 130, 131, 132, and 136. All of these sections were received by the Prophet except Section 136, which was received by Brigham Young.

Synopses of the contents of some of the above sections follow and form an invitation to the reader to read these and other sections that have been added. Points on the doctrines of the Church are found in some of the above-listed sections, which were not easily available to the

members of the Church as a whole before 1876.

(1) Section 2 is a record of the Angel Moroni's visit to Joseph Smith and the quotation of the Prophet Malachi's words when he (Moroni) appeared to the young Joseph Smith on the evening of September 21, 1823.

(2) Section 13 records the appearance of John the Baptist. It also records the words used by him when he conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery on the 15th of May, 1829.

(3) Section 110 records the visions in the Kirtland Temple, April 3, 1836, when the Lord Jesus Christ, Moses, Elias, and Elijah appeared to Joseph Smith and Oliver Cowdery.

(4) Section 130 records among other things a prophecy on the Civil War, which states that the war would begin in South Carolina, and would probably arise over the slave question. That section also contains information that the Father and Son are personages of flesh and bone while the Holy Ghost is a personage of spirit.

(5) Section 131 records the information that there are three heavens or degrees in the celestial glory and that in order to attain to the highest one, a person must enter into the new and everlasting covenant of marriage. This section also has in it the statement: "It is impossible for a man to be saved in ignorance."

(6) Section 132 contains the revelation on the eternity of the marriage covenant and the doctrine of plurality of wives.

(7) Section 136 contains the "Word and the Will of the Lord" to Brigham Young, and it deals mainly with the organization of the Camp of Israel in the journey westward to the Rocky Mountains. It also contains the information that it was needful for the Prophet to seal his testimony with his blood.

Another addition to the Doctrine and Covenants was the inclusion of the "Official Declaration" or what is commonly known as the "Manifesto." This item was first bound in the same volume with the other revelations in 1908. According to Elder John A. Widtsoe of the Council of the Twelve, the teaching included in the "Manifesto" was received by revelation.²⁵ It was given

²⁵John A. Widtsoe, *The Improvement Era*, November, 1940, p. 673.

when the Government of the United States declared Mormon plural marriage illegal. It instructs all members of the Church to abide by the law of the land in the matter of marriage.

The omission of the seven "Lectures on Faith" has been briefly mentioned. These were not received by revelation. The same might be said of the article on "Marriage." It was not received by revelation but was an "article" which was voted upon to be placed in the 1835 edition of the Doctrine and Covenants. When the revelation, Section 132, was incorporated in the book, which was the will of the Lord on the subject of marriage, the section or article on the same subject was omitted.

It is well to state here that not all the sections in the Doctrine and Covenants of today are revelations as such. However, they are lofty in thought and are not in disagreement with any of the sections which are listed as revelations. Section 121, that great masterpiece on the rights of the Priesthood, is one not listed as a revelation. But in the writer's opinion it was received by the spirit of revelation, and is in fact a revelation though not designated as such.

TEXTUAL CHANGES

THE changes so far mentioned are, for the most part, mechanical. No alterations of words in the revelations themselves, from one edition to another, have been shown. Let us now consider this matter of textual changes in the development of the book of Doctrine and Covenants.

In verse 4, Chapter II, in A Book of Commandments, printed in 1833, we read:

... therefore repent of that which thou hast done and he will only cause thee to be afflicted for a season and thou art still chosen and wilt again be called to the work: ...

In the corresponding section and verse in the 1835 edition of the Doctrine and Covenants, we read:

... ; therefore repent of that which thou hast done which is contrary to the commandments which I gave you and thou art still chosen and art again called to the work;

Chapter VI in A Book of Commandments reads as follows:

1. And the Lord said unto me, John my beloved, what desirest thou? and I said, Lord give unto me power that I may bring souls unto thee.—And the Lord said unto

(Concluded on page 632)

THE DOCTRINE AND COVENANTS

(Concluded from page 631)

me, Verily, verily I say unto thee, because thou desirest this, thou shalt tarry till I come in my glory:

2. And for this cause, the Lord said unto Peter:—If I will that he tarry till I come, what is that to thee? for he desireth of me that he might bring souls unto me: but thou desirest that thou might speedily come unto me in my kingdom: I say unto thee, Peter, this was a good desire, but my beloved has undertaken a greater work.

The corresponding section in the 1835 edition of the Doctrine and Covenants, issued under the direction of the Prophet, reads:

1. And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you. And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me: Verily, verily I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

2. And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desirest that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. Yea, he has undertaken a greater work: therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth. And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

This revelation is designated Section 7, in the 1876 and all subsequent editions. It contains the same wording as the 1835 edition, but the number of verses has been increased to eight.

Differences of the wording in certain revelations received by the Prophet Joseph Smith and altered by others and accepted by the Church after his death are also interesting, as the following shows:

In Section 4 in the 1835 edition we find in verse 12 a phrase that reads as follows:

"... are not baptized by water in my name..."

The corresponding Section 84, in the 1921 edition, in verse 74 the phrase reads:

"... and are not baptized in water in my name..."

Another example follows:

In Section 102, verse 10 (1835 edition), a phrase reads:

"... and withdraw from their fellowship."

The same phrase in the corresponding section, 134, in verse 10, in the 1921 edition, reads:

"... and withdraw from them their fellowship."

These are but a few examples illustrating the type of changes between the various volumes containing the revelations, usually grammatical, or corrections of printing errors.¹⁰

SUMMARY

THE writer's conclusions regarding the differences or changes that have occurred in the Doctrine and Covenants during its history are as follows:

The mechanical differences, such as versification, double column pages, longer and more complete introductions, and footnotes are all placed there to help the reader and have

¹⁰For a more complete record of such changes the reader is referred to the writer's unpublished Master's Thesis, which is in the library of Brigham Young University, Provo, Utah.

DESERT GRACES

By Gertrude Perry Stanton

WHERE shall we search for virtues that abide—

In haunts of wealth, of luxury and pride,
Or in the simple homes of humbler clay?
If I could show you what I saw today—
A tiny cabin, stripped, unpainted, old,
One wondered how it could be made to hold
The bed, stove, table, and a chair or two;
No towering tree a grateful shadow threw
Upon the dusty and forsaken plain;
One side, a scant sagebrush, dwarfed and dead;
The other, plowed ground white with alkali,
No trace of pasture or of growing grain.
A man and woman, bent with years of toil;
She had a washing flapping on a line,
He slowly dug a cave of crude design,
Merely a hollow in the crumbling soil;
Not one thing there of beauty or of grace
That makes a home from out a barren place!
Not one? Nay, verily, I show you three:
Faith, in a ditch that yet was dry as dust;
Hope, in a square of slender saplings thrust
In earth, around a building-spot to be;
And there was love; there must be love to hold
A pair together while they had grown old,
For nothing else would have strength to suffice
Through labor, penury, and sacrifice;
So still abideth Faith, Hope, Love, these three—
The grasses desert homes have shown to me.

resulted in a better understanding of the revelations themselves. Of course these helps were not there when the revelations were given to the Prophet Joseph Smith.

The added sections are a distinct advantage. Added light on Church doctrine is made available to the people of the Church and the world. Why they were not placed in the book of Doctrine and Covenants before 1876 can be explained by (1) the fact that printing facilities in the west were very limited, that all editions of the Doctrine and Covenants printed from 1846 to 1876 were printed in England and that the same stereotyped plates were used. Only the date of printing and address was changed during that time with the added change of the name of the person authorizing the new edition. These changes are unimportant so far as the book itself is concerned.

(2) Another reason: probably the Church as a whole was not prepared to receive the added revelations until they were included in the Doctrine and Covenants. There is a strong point here. During the life of the Prophet Joseph Smith only certain revelations were selected "as were deemed proper for publication." We naturally draw the conclusion that God may reveal truths to His prophets which the world could not receive at the time. Later, by obedience and diligence the people would receive them.

Concerning the differences in wording that have taken place during the history of the Doctrine and Covenants, it is clear that no change has been made in wording that has altered or changed a fundamental doctrine.

The changes that occurred between chapters and verses in A Book of Commandments and the corresponding sections and verses in the 1835 edition of the Doctrine and Covenants were doubtless made by the Prophet Joseph Smith himself (1) to correct errors made by the printers, (2) to give added light to revelations that were not complete when first printed.

The writer's study during a year and a half of the growth and development of the Doctrine and Covenants leaves him more convinced than ever as to its divine authenticity. He stands convinced of the fact that Joseph Smith was and is a Prophet whose testimony concerning the Father and the Son we may believe and know to be true.

Justice?

(Concluded from page 589)

counts with Windy. I'll bet she killed him."

"I'll bet it was old Davvy," another replied. "He had a right to be the one to end Windy more than anyone else."

"Think he did it, Port?" said another.

"Ask him. Here he comes down the road."

The gloves were delivered, paid for, and the Indian, still carrying his bow and arrows, in search of a rabbit for supper, was well on his way to camp before anyone spoke.

Some days later Port showed up at the main office of the Overland Stage in Salt Lake. Those men plied him with questions from every side. They demanded action. When a man was killed they wanted to know who did it, the reason, and why he, or she, had not been brought to justice. Some demanded he arrest the woman; others had different ideas, and still others just waited for Port to tell what he knew. Finally he said, "Windy came to his death by a lightning stroke."

What a commotion this caused. Lightning on a clear, starlit night without a cloud in sight? One demanded the body of the dead man. Where was it?

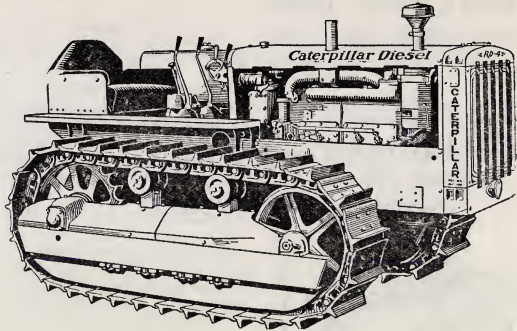
"Thought something like this might happen, so I knew the only place I could keep Windy was down the dry well at Dugway. We, just me and you, could go out there and I could let you down on a rope. Might not be able to pull you back up, but when you had finished investigating you might climb back up that rope. When will we be a leaving?"

No one wanted to go, so Port took a piece of paper and wrote, "Windy came to his death by a lightning stroke. Port Rockwell, Investigator."

"Why not call it a 'Streak of Lightning?'" asked one.

"Either way suits me," replied Port, leaving.

As he walked down the street he wondered how long Davvy had practiced to know the exact pull to put on his bow so an arrow, shot just under the short ribs, on the right side, and passing through the heart, would stop with just the tip pricking the skin under the left arm pit, leaving not over one inch of the feathered end sticking out.



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THE STORY OF THE TELESCOPE

(Continued from page 594)

AT FIRST the telescope was more or less a plaything. The first man to glimpse the wonderful possibilities that lay in this instrument was the great Italian Galileo, who all his life regarded the heavens even as the Psalmist David, with reverence and awe, rejoicing in the glory of God's work.

Galileo was away from his native Padua in the city of Venice when he first heard of this strange invention for "viewing afar" (the name "telescope," taken from two Greek words, means just that). He rushed back to Padua and visited every optical store to find the very best lenses. But none of them proved satisfactory, and so he ground his own—which was anything but a simple process in those days when there were no tools such as we have now.

After many experiments Galileo produced the world's finest telescope and presented it to the Doge and other high officials of Venice, a very great republic in those days. These gentlemen were amazed when, looking through that first simple tube, they saw, as if close by, the wonderful bell tower of the great Cathedral of Saint Mark.

This first real telescope seems very crude beside the great instruments of today, but through it Galileo was able to see much more of the heavens than his generation thought possible. He glimpsed the wonder of a lunar sunset, craters on the moon, the bright satellites of Jupiter, and set down these striking words: "The number of small stars is quite beyond determination." It is a wise man who will acknowledge his own limitations, and the true student of the stars, the honest astronomer, has always been humble in spite of great achievements. He has also been endowed with an immense patience and persistence.

Galileo, like many other great men, was ahead of his time and incurred the wrath of certain important people who were convinced that our earth was the center of all God's universe. One hundred years before the invention of the telescope, a wise man of Poland, Copernicus, had put forth the humbler theory that our earth was but a small part of the starry world and by no means the center.

In those days one had to agree with the important people or go to jail, or perhaps even lose one's life. Galileo suffered imprisonment and

torture, but we know that he never really gave up the truth which he believed he had discovered, and which has since been proved.

The next great astronomer was John Kepler, whose three great laws governing the known planets and other heavenly matters still stand undisputed. After Kepler there seems to have been a lull in things telescopic and then another enterprising Dutchman comes on the scene. This was Christian Huygens, to whom the telescope was "the noblest thing that ever came out of Holland." He realized that about the most important part of the telescope was the lens, so he and his good brother set to work and managed to produce finer ones than had ever been made before.

On March 5, 1655, Christian Huygens, looking through one of their own telescopes saw, so far as is recorded for the first time in history, the rings which surround the planet Saturn, nine hundred million miles away from the earth—a distance which the human mind can scarcely grasp.

This new celestial discovery swept through the world like wildfire and everybody wanted a telescope. For some reason people got the idea that the longer the tube, the better the view, and so the instruments grew longer and longer. Johannes Hevelius made one 150 feet long and this so excited the scientists of Britain that one of them produced a giant 600 feet in length. These "bean poles" had to be operated with rope and pulley and Hevelius wistfully dreamed of some wealthy nobleman who would build a permanent home for these unwieldy instruments so that they would not have to be taken down and put up. His dream was to come true some hundreds of years hence in the shape of marvelous laboratories built to house such instruments as Christian and his brother had never dreamed of.

UP TO this time there had been only one kind of telescope, the refractor with two lenses, convex and concave. With these there was always an annoying blur and color fringe around the object viewed. It was an Englishman, John Hadley, who found a way to improve on the bean pole and to get rid of the colored fringe. He also invented the modern sextant which took the place of the astrolabe and other ancient mariner's guides.

When Hadley presented his neat six-foot portable refractor telescope to the Royal Society of England, they were delighted. John Hadley was a modest man, and, like our own good and equally brilliant and helpful Benjamin Franklin, he refused to take out any patent for any of his inventions but was content to share the fruits of his labor with all men.

Another famous Englishman, Sir Isaac Newton, famous for his observations of the law of gravity, specialized in the new reflector type of telescope. He borrowed the idea from a canny Scotsman and did much to make the reflector or mirror telescope popular.

We find next an eminent German coming into the story. This was William Herschel, who started out as a musician and very fine organist, but wanted a larger field. He arrived in England during the year 1757 and found himself something of a social success, the talk of the fashionable town of Bath, and regarded as a very handsome and interesting young man.

William had a sister Catherine who also had ambitions and found ample room to use them when her good brother suddenly gave up his career as a fashionable musician and turned all his attention to the telescope. Like Huygens and his good brother, Herschel and his devoted, intelligent sister Catherine worked day and night. William's specialty was the grinding of mirrors, and he often worked all twenty-four hours while his sister brought him food. He experimented with the mirror type, or reflector telescope, which requires an almost superhuman accuracy. His equally famous and handsome son John set down in his notes: "The total thickness to be abraded from the edge of a spherical speculum . . . is only $1/21333$ of an inch." Just as the laws which govern the heavens are accurate to the n th degree, so man's measure-

ments of them must be—or as close to it as is humanly possible.

By 1775, William Herschel had completed a seven-foot reflector telescope better than anything yet invented, but he was still not satisfied, and kept right on. His reward was an instrument of forty feet through which he discovered the planet Uranus.

Next came an Irishman, John Parsons, later Lord Rosse, who in 1828 produced a fifty-eight-foot telescope which brought the moon closer to men's eyes than ever before. One of the most remarkable things about this achievement is the fact that Lord Rosse trained his own mechanics and engineers, using his own farmhands, who went to work for him with a will and proved just as intelligent as he expected them to be.

It is now soon expected that the Big Eye with its two hundred-inch mirror will be completed on Mount Palomar in Southern California, with funds provided for this purpose thirteen years ago. The great telescope itself, the world's largest, is mounted in the dome and the drive and control mechanisms are being completed and installed.

The work of figuring the 200-inch mirror has continued for about five years at the optical shop on the California Institute of Technology campus. During this process more than four tons of glass have been removed by grinding. All the world is waiting to see the wonders which this Titan Eye will reveal.

Yet while we give credit to the scientists of today who have made the big eye possible and given us an opportunity to see further into the glory of God's heavens, let us remember those who went before. It was they, brave and patient, painstaking and persistent, filled with reverent wonder at the handiwork of God, who wrote the first fascinating, all-important pages of the story of the telescope.

MORMONISM AND AN IDEAL SOCIETY

(Continued from page 588)

children, exalts the human personality, and in all and through all, promotes individual growth through countless opportunities and marvelous institutions. It is, in fact, the Lord's restored plan for building a better world.

A number of years ago Pres. J. Reuben Clark, Jr. and Preston D. Richards were government attorneys in Washington, D. C. At a banquet one evening, the fact that they did

not indulge in the cocktails or cigarettes was noted by the then Secretary of State, Knox. The next day Secretary Knox found occasion to mention the matter to Preston D. Richards, and at the close of the conversation said, "When you return to your home in Utah I want you to carry this message to your young people; tell them for me, that if they will but live the Word of Wisdom, they will in a few genera-

(Concluded on page 636)

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MORMONISM AND AN IDEAL SOCIETY

(Concluded from page 635)

tions, become the greatest people, mentally and physically, that the world has ever known.

Here was a man of high station, a keen student of human affairs, making the striking observation that Mormonism has within it a philosophy of such power and concern for the betterment of the individual that—if lived—will produce a race of super men and women.

Indeed, according to Brigham Young, the day is not far distant when the Church of Jesus Christ of Latter-day Saints will produce the most renowned educators, musicians, and dramatists, the most astute statesmen and capable leaders of the age. That is our destiny—if we obey the revealed word of God.

It is well to know that the world

is beginning to recognize the divine attributes of this great work. It is very well, indeed, to hear and be thrilled by the news that Mormonism is being lauded by great men in high places of the earth; but we must not allow ourselves to be lulled by these things into a complacent, self-satisfied sense of false security. We have done well in the past, but we are now on the threshold of a new era, a new age, indeed a new civilization. Ours is the responsibility of helping make that civilization a more ideal society through the Lord's divine plan of building sturdier, nobler men and women. Ours is the opportunity of demonstrating the strength of the Gospel of Jesus Christ. Ours is the challenge: "Arise and shine forth, that thy light may be a standard for the nations."

CYCLE

(Concluded from page 590)

tially, the greatest relief program ever started.

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Church. Missionary work to bring these things before the eyes of the world.

The Pioneers had a job to do, and they did it so well that the world today marvels, admires, is amazed at it. They did this work well, but they gave us an even harder job to do. This is our responsibility: to carry on the traditions and ideals of the Pioneers.

SAGA OF THE HANDCART PIONEERS

(Continued from page 595)

an impressiveness which the smaller statue can only suggest.

Torleif Knaphus is a "man's man" of an artist. His robust physique, ruddy complexion, clear eyes, and vigorous good health are attributed to a sturdy physical inheritance and to his observance of the laws of health; to his enjoyment of outdoor sports, (a swim in the buoyant Great Salt Lake is one of his favorite summer recreations); and to long hikes through the nearby canyons and hills, where he searches for unusual scenes for his paintings.

MR KNAPHUS' early life was crowded with adventure, for, true to the tradition of his Viking ancestors, he sailed before the mast as a sailor. He has studied in the art institutes of Paris and New York and has made extensive voyages and trips in connection with his work.

Torleif Soviren Knaphus was born December 14, 1881, in the little Old World town of Vats, Stavanger, Norway. As a five-year-old, he carved birds and heads in wood.

When, at about ten years of age, he boyishly experimented with his first painting work in the typical Norwegian home of his parents in the little district in western Norway near the fjords, his father, himself interested in art decoration, encouraged the boy with instruction in decorative designing.

Then at fourteen, still with the art desire uppermost, young Torleif was apprenticed, through the agency of his father, with a paint and decorating establishment. And at sixteen the youthful decorator branched out for himself in this field.

It was natural enough that as some period of his young, adventurous years this active son of Norse parentage should heed the urge to "go down to the sea in ships," for the

surge of the sea has ever been strong in Scandinavian blood. So, it is not surprising that we find him serving as a sailor, in which exciting though hazardous occupation he worked on the ships of Norwegian merchant lines for about two years.

His sailing ventures were given up, however, because of the wishes of his mother, who desired him to return home. On his return, Torleif again turned his talents to decorative art, finishing his apprenticeship, with the intention of later becoming an artist.

There was another interval in which young Torleif was actively engaged in athletics, competing favorably with district athletes at many of the track-meets held in various parts of western Norway; a favorite event was the spear-throw. But these interludes seem to have been only the demands of a healthy young body to throw off excess energy. The art impulse was ever there in his mind and fingers, too strong to be denied, awaiting only time to reassert itself.

It was on the very night of a banquet tendered some hundred athletes at Stavanger, Norway, among whom was Torleif Knapus, that art won out over athletics in young Torleif's mind. And at that time he announced his intention of devoting himself henceforth to the art work which he had temporarily abandoned. Suiting the action to the word, he sailed that same night for Oslo. Literally, Torleif Knapus was thus embarked upon his career of art—a career that has placed his numerous works in their rightful niches among contemporary art pieces.

At Oslo, through the recommendations of a Professor Dietrich of that city, Torleif received a permit to paint and copy the old masters in the National Gallery of Oslo. It was there that he met the famous Harriet Backer of the Harriet Backer Art School, who invited Torleif to become her student at the school, under her personal instruction.

Along with these two years of study at the Harriet Backer School, the young Mr. Knapus also received an invitation to study with Lars Utne, professor and sculptor at the King's Art School in Oslo. Under this tutelage, Torleif progressed rapidly, working in the medium which seemed to suit his talents well. He had now decided to devote his art entirely to becoming a sculptor, planning to spend several

(Concluded on page 639)



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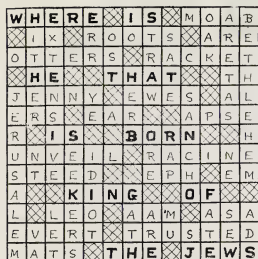
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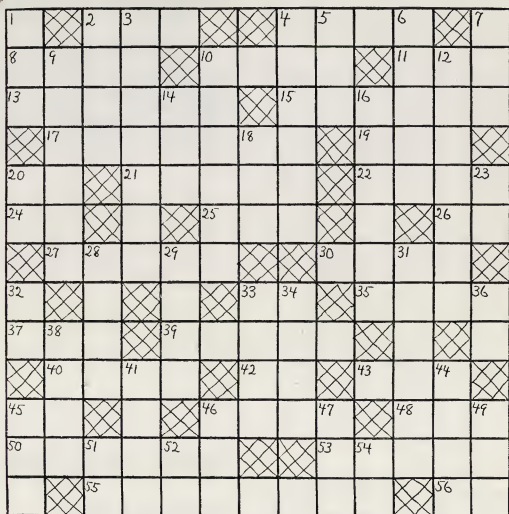
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Scriptural Crossword Puzzle—The Apostles at Pentacost

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words."—ACTS 2: 14.



ACROSS

- 2 "... when the day of Pentecost was fully come"
- 4 "and with . . . other words did he testify"
- 8 Capital of Norway
- 10 "And your feet . . . with the preparation of the gospel of peace"
- 11 Vessel used by the early Christians
- 13 Protective covering made by animals
- 15 "and . . . is the way"
- 17 "I will shew . . . in heaven above"
- 19 "Silver . . . gold have I none"
- 20 "I know them, and they follow . . ."
- 21 Northwestern state
- 22 Austrian river; rise (anag.)
- 24 Abraham's old home
- 25 Weight of Korea
- 26 "and . . . , I am with you always"
- 27 "and . . . in the earth beneath"
- 30 "they . . . all with one accord in one place"
- 33 British India
- 35 "or thrust through with a . . ."
- 37 "a feast of . . . things"
- 39 "none of his steps shall . . ."
- 40 "a notable miracle hath been . . ."
- 42 "which God did . . . him"
- 43 "and it filled all . . . house"
- 45 Keystone State
- 46 "they were not . . . to resist"
- 48 Adam named her
- 50 Christ appeared to two disciples who were on their way to . . .
- 53 "Who made thee a . . . and a judge over us?"
- 55 "And he [Matthias] was numbered with the eleven . . ."
- 56 Canadian province

Our Text from Acts is 2, 4, 17, 19, 27, 30, 40, 42, 43, and 55 combined

DOWN

- 1 Fabulous bird; reversed, a Jewish measure Ezek. 45: 14
- 2 Dog of tropical America
- 3 Midday rest
- 4 Town in Massachusetts
- 5 Feminine name
- 6 "the king's merchants received the linen . . . at a price" (pl.)
- 7 "sue thee at the . . ."
- 9 "give seed to the . . . , and bread to the eater" (pl.)
- 10 Acts cowardly
- 12 Worker in plastic art
- 14 Strange
- 16 "this Jesus hath God . . . up"
- 18 Greek letter
- 20 Another Greek letter
- 23 Proposed language
- 28 "they went up . . . an upper room"
- 29 "put my hook in thy . . ."
- 31 Wife of Jacob and mother of Joseph
- 32 "... any man will do his will"
- 33 Bibcock
- 34 Pastoral poem
- 36 "And the Lord added . . . the church daily such as should be saved"
- 38 "For as in . . . all die"
- 41 Low tide
- 44 "... as many as the Lord our God shall call"
- 45 "but I will not with ink and . . . write unto thee"
- 46 Jesus rode on one
- 47 "And . . . the lamp of God went out"
- 49 Bitter vetch
- 51 Mother
- 52 Under officer
- 54 "for he was numbered with . . ."

SAGA OF THE HANDCART PIONEERS

(Concluded from page 637)

years in southern Europe for the continuance and finishing of his studies.

A stronger influence even than art, however, was to shape the course of his travels at this time. At Oslo, Mr. Knaphus made his first acquaintance with Latter-day Saint missionaries, and so impressed was he with the Gospel they preached, that although quite familiar with the teachings of various other religious sects, he found himself favoring the plain and, to him, sincere theology of Mormonism above all doctrines which he had heard. Not long afterward, in February of 1902, Mr. Knaphus joined the L. D. S. Church. He sailed for the United States in January of 1906, coming to Utah in the same year, where he continued his Church work and established his home at Salt Lake City, now blessed with a goodly group of children and flaxen-haired grandchildren, a typical happy, healthy Mormon family.

In 1912, Torleif Knaphus returned to Europe, where, in Paris, he studied at the Julian Academy, at

which institution he was awarded a first mention in his sculpture work after a year's time. On his return to the States, he spent another half year at the Art Students' League in New York. One of the first commissions received by him from the Church was the making of the handcart statue. The inspiration for this remarkable piece of sculpture was attained largely through his contact and conversations with many of the pioneers in the valley who had made the immortal trip across the western plains in this manner.

The handcart statue was completed and placed in the Bureau of Information Building in 1926, where it has since remained, admired by the tens of thousands of visitors who have passed through the display rooms of the building since that time.

Besides the handcart statue, among the best known works of Torleif Knaphus are the celebrated Hill Cumorah monument in New York state, overlooking the site where Joseph Smith found the golden plates from which the Book of Mormon was translated; the baptismal

font in the L. D. S. temple at Cardston, Alberta, Canada, heralded at the time of its placement as a piece of symbolical statuary of high order and distinction; and a similar font of terra cotta at the Mesa, Arizona, temple. Around the exterior of the Arizona temple are also eight friezes by Mr. Knaphus, representing the various nations of today in their response to the Gospel message. He is now working on the oxen for the baptismal font for the Idaho Temple.

Every Salt Lake school child is familiar with the patriotic statue erected a few years ago on the grounds of the City and County building, depicting an American boy and girl with eyes upraised to the flag. This is also one of Mr. Knaphus' fine conceptions.

The Handcart Monument alone would be well worth a visit to famous Temple Square. In the detail of this statue a masterpiece has been made. There is a realism and a flowing rhythm of movement in the group which takes one along with it on that great trek of the Mormon handcart pioneers.

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LET'S SAY IT CORRECTLY

AT TIMES persons wishing to emphasize bad situations feel that the words "very much" are not strong enough. They make an error by using the expression, "the worst way." In a sentence like this, "He needs help in the worst way," it would be correct to say, "He needs help very much."

September 4, 1941.

Dear Brethren

DURING our recent trip to the Hawaiian Islands, we had the privilege of visiting the lepers settlement at Kaulapapa, Molokai, T. H., where President David O. McKay dedicated a recreation hall. We have in this settlement some fifty-two members of the Church, who are afflicted with this terrible disease, but they are full of faith and devotion to the Church, and exemplify the plan of the Gospel in their lives in such a way that they set a splendid example for the rest of the Church.

Their banishment to Kaulapapa is virtually life imprisonment, as few, if any, of these people ever recover from leprosy. Consequently, the physical world that they live in is comparatively small, the village being fronted by the ocean and at the rear precipitous cliffs rise to a height of 2,000 feet. As I listened to their testimonies I wondered what we could do to exhibit our interest in them, and so I asked Brother Koni what he thought would be most helpful to the members of the branch; and he indicated that if more copies of the *Era* could be forwarded to them, as well as some of the other Church periodicals, they would bring them in direct contact with what is transpiring in the Church. With that suggestion in mind, it would be deeply appreciated if the *Era* could forward four or five copies each month to these stricken people.

The dedicatory exercises at Honolulu were most inspiring. Without a doubt the Church has the finest edifice of its kind on the Hawaiian Islands. The people, both in and out of the Church, have taken a keen pride in the erection of this building; and it stands as a monument to the integrity and the devotion of the members of the Church.

Wishing you every success, and with all kind wishes, we are

Sincerely your brethren,

THE PRESIDING BISHOPRIC.

By Joseph L. Wirthlin.

PALMYRA PILGRIMAGE

THE following excerpts are from a letter written by David R. Pingree, Jr., formerly of the Twenty-seventh Ward of Salt Lake City. This young man did most of his undergraduate work at the University of Utah, went to Stanford University for a year and there received a bachelor's degree, and was later graduated from the Harvard School of Business Administration. He is now employed by the Erwin-Wasey Company of New York City.

The trip to Palmyra was one of the highlights of my life. The pageant was truly the most remarkable and wonderful thing I have ever seen. . . . Two hours before the program started there was not a seat left and cars were jammed for half a mile down the road in both directions waiting to get in. . . . The audience was simply spell-bound by the performance. No one seemed to move even so much as an inch during the whole two hours.

"Two information booths were maintained and after the performance was over, there was not one piece of this literature left on the ground.

"This pageant not only does a great deal for the outsiders but it also certainly builds up a lot of enthusiasm in the missionaries. And let me add that perhaps most important of all, it stimulates the interest of members like myself who have never really known what our religion is and what it is based on. . . .

"And besides seeing this marvelous pageant, it was a great inspiration to me to see the Hill Cumorah, Joseph Smith's home, the Sacred Grove, Palmyra, the Martin Harris home, etc. Seeing these sights makes one feel that one can easily see how the events that took place one hundred twenty years ago on this sacred ground were possible."

DOUBLE FEATURE

Yes, sir, the best way to get the most out of life is to fall in love with a great problem or a beautiful woman.
Why not choose the last one and get both?

APPROPRIATE

Rastus: "Did, you-all have a special celebration foh yo' wooden wedding?"

Mose: "Yassah, we did, in a way. She hit me on de head wid a rollin' pin, 'cause Ah wouldn't split no kindin' foh her."

UPSIDE DOWN

Mrs. Newlywed entered a store and asked for some floor wax.

Salesman: "Sorry, ma'am. We only have sealing wax."

Mrs. Newlywed: "Don't be silly! Who ever heard of waxing the ceiling?"

DUDE, DUDE

In the prosperous 1920's, a Britisher arrived at a western ranch and decided to try horseback riding over the mesa.

"Which do you want, an English saddle or a Western?" asked the cowboy.

"And what is the difference?" replied the Britisher.

"The Western saddle has a horn."

"I think I won't need the horn," said the visitor. "I don't plan to ride in heavy traffic."

SOUNDS LIKE A MENU

The lady from Kalamazoo was touring South America. Ordering dinner, she pointed to the menu and said, "Waiter, bring me some of this."

"Madam," replied the waiter, "the orchestra is playing that now."

YOU ASKED FOR IT

"Upper or lower berth," inquired the would-be traveler, "what's the difference?"

"Well," replied the ticket agent, "the difference is \$2. But that is not all. The lower is higher than the upper one. The higher price is for the lower. If you want it lower, you have to go higher. We sell the upper lower than the lower. Most people don't like the upper, although it's lower on account of being higher. When you occupy an upper you go up to bed and get down to get up."

BLOOD WILL TELL

First girl: "Oh, Jack, is so romantic! Poetic, too. When he speaks to me, he always calls me 'Fair Lady.'"

Second girl: "Simply force of habit, dear. Jack's a street-car conductor."

WHAT'S IN A NAME

Seeing her former suitor at a party, a girl decided to snub him. "So sorry," she murmured when the hostess introduced him, "but I didn't get your name."

"I know you didn't," said the unabashed f. s., "but you certainly tried hard enough."

SPEED, NOT METHOD

Patient: "Doctor, I'm sure you saved my life. How can I repay you for all you've done?"

Doctor: "Well, I'm not particular about the method, but if you can repay me about three years quicker than the last time, I'd appreciate it."

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America's best known and best loved symphony orchestra.
- ★ *The Pause That Refreshes* 2:30 to 3:00 P. M.
Andre Kostelanetz and Orchestra, Violinist Albert Spalding and Guests.
- ★ *The Prudential Family Hour* 3:00 to 3:45 P. M.
Musical favorites—Gladys Swarthout, Deems Taylor, Ross Graham.
- ★ *The Silver Theatre* 4:00 to 4:30 P. M.
Outstanding stars of stage and screen in outstanding plays.
- ★ *The Ford Sunday Evening Hour* 7:00 to 8:00 P. M.
Ford Symphony Orchestra, Ford Chorus and guest artists.
- ★ *Take It or Leave It* 8:00 to 8:30 P. M.
America's Number 1 Quiz Show with Bob Hawk and Guests.
- ★ *Helen Hayes Theatre* 8:30 to 9:00 P. M.
America's Number 1 Radio Actress in a different play each Sunday.
- ★ *Music at Close of Day* 10:00 P. M. to Sign-off
"Z. C. M. I. String Ensemble," "Sunday Evening on Temple Square,"
KSL Salon Orchestra, "Sabbath Reveries," and Budapest String Quartette.

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